

THE OCCIDENT

"For Behold I bring You Good Tidings"

FOUNDED JANUARY 4, 1868.

SAN FRANCISCO, MARCH 8, 1894.

WHOLE NO. 1342

WHERE THE SEA SINGS.

BY BERTRAM WILSON HUFFMAN.

There is a land beneath the sundown skies,
Where Verdure flings
Her countless graces, brought from Paradise—
And the sea strangely sings.

Green wrought in gold; the harvest bending low
Beside green vales;
The white Sierras watch the sunset glow
Fade from the sea-bound sails!

The Golden Gate opes to the voiceless Night
That homeward brings
The fisher's craft, with fragile wing of white
From where the dark sea sings.

And through the dusk from many a window-pane
Sad, anxious eyes
Search the far stretches of the sullen main
For some dim hulk to rise.

All the broad land from its great central heart
Its high hope flings
To ships, bound hither, to the home or mart
From where the far wave sings!

And while the years and Faith and Love and Hope
Their fruitage bring,
Our feet pass down Life's burnished western slope
To where undimmed seas sing!

UNION, ORE.

—Independent.

BERLIN NOTES.

BISMARCK'S VISIT AND THE KAISER'S BIRTHDAY.

H. T. DOBBINS.

Friday and Saturday, January 26th and 27th, were days of great rejoicing in Berlin and in Germany generally. The 27th, as the Kaiser's birthday, is annually made the occasion of much public festivity; but this year its interest was almost eclipsed, and certainly the hearts of the people were more stirred, by the occurrence of the day previous, the reception of Bismarck by the Kaiser, as the public expression of their reconciliation. This movement was so sudden, so far at least as the public knowledge of it was concerned, so unexpected, though so much desired, that it quite took the people by storm. Nearly four years ago, when the estrangement occurred between Germany's new Kaiser and old Chancellor, Bismarck departed from Berlin, his long years of brilliant service to the Fatherland rewarded by the severest court disfavor;

and since that time he has remained resolutely away from the capital city.

On Monday, the 25th, however, the papers informed the public that a special messenger had been sent by the Kaiser to Bismarck, at his estate at Friedericksruh, with inquiries as to the ex-Chancellor's recovery from a recent severe illness. Then on succeeding days came rumors of a possible visit of Bismarck to Berlin as the Kaiser's guest; and on Thursday the announcement of the expected visit was authoritatively made.

At once preparations were made to show the love of Berlin for the "Iron Chancellor," and its joy at this step of the Kaiser. Banners were hung out everywhere; show-windows were filled with pictures and statues of Bismarck and Emperor William; and decorations and illuminations of all sorts were made ready, which should do service both in welcoming the nation's hero and in honoring the Kaiser's birthday.

On Friday morning the streets of Berlin were thronged with people anxious to honor Bismarck, and catch another glimpse of that rugged face formerly so familiar here. Favorable points on the route from the depot to the palace were occupied very early, and Berlin's famous street, "Unter den Linden," through which he was to pass, was crowded to the utmost throughout its entire length, from the Brandenburger Arch to the palace. Nor was the Kaiser half-hearted in his preparations for his guest. A guard of honor, of magnificently appointed cuirassiers, was in attendance as escort from the depot, and the Kaiser's brother and some of the highest city and army officials were there to receive him and accompany him to the palace.

As the procession passed at a brisk trot along the Linden, Bismarck and the Kaiser's brother in a closed carriage because of the former's very recent illness, hats and handkerchiefs were waved in greeting, and a prolonged cheer went up from the crowd; and then the spectacle for which the people had stood waiting for hours was over.

The cheering was rather a disappointment to me, considering the circumstances. It was sincere and universal, but it lacked that hearty enthusiasm and abandon which are characteristic of an American crowd on such occasions. That it was, however, a day of universal rejoicing was evidenced by the remarks heard

on all sides. It was felt that Bismarck had been most unjustly treated, and all rejoiced at the termination of such a state of affairs. Throughout the empire this was the prevalent sentiment. The train which brought Bismarck to Berlin was greeted by enthusiastic crowds along the road, and the army has since by official representation presented its thanks to the Emperor for the step he has taken. It was generally felt to be, as one of the papers here expressed it, a "historic day," in which personal friendship was restored between the head of the German Empire and the "founder of German unity."

Saturday, the Kaiser's birthday, was a day of great activity, especially in the vicinity of the palace; and the thoroughfares were brilliant with the equipages and uniforms of ambassadors and state and army officials, making their calls of congratulation. In the evening the city presented a very attractive scene because of the illumination of most of the business houses and hotels on the prominent streets. In this illumination there was considerable variety, not a few houses being content simply with the primitive candle, two, three or more being placed in every window of a building sometimes five stories high; while other houses often had very elaborate arrangements of minute gas jets, or of incandescent electric lights, with various colored globes, producing very beautiful effects.

The people themselves, however, constituted one of the most interesting sights. All Berlin, children included, seemed to have turned out to see the illumination. And a very orderly, well-behaved crowd it was.

As one result of the visit of Bismarck on the previous day, some German with genuine American enterprise and wit, got up and was having sold on the streets a card bearing the figure of Chancellor Caprivi, and the inscription, "Who'll Help?" But by simply moving the figure of Caprivi to one side, Bismarck, with his big hound, is seen to be standing behind him. Naturally, the card was a great hit. It embodies the idea present in very many minds: while rejoicing in this reconciliation with Bismarck as an act of tardy justice, many regard it as very largely a political move to gain support in the embarrassed condition of Caprivi.

BERLIN, February 2, 1894.

EDITORIAL COMMENT.

It is said that Cornelius Vanderbilt has given \$1,000,000 in the last two years to religious work.

★ ★ ★

DR. CYRUS EDSON, of the New York Board of Health, says the Grippe is likely soon to disappear for a generation or so. We certainly trust Dr. Edson is right.

★ ★ ★

REV. CHARLES C. GREIG, successor to Dr. McAll, of the famous McAll Mission in France, is now in this country in the interest of the great work which he represents.

★ ★ ★

THE public school is the safeguard of the Republic; the saloon is the peril of the Republic, and according to the figures there are 36,000 more perils than safeguards in the country.

★ ★ ★

THE annual catalogue of Lafayette College at Easton, Pa., shows 309 students in six different departments under 29 professors. Dr. Warfield's administration as President of the college is evidently prosperous.

★ ★ ★

REV. A. C. MACDONALD, of Inverness, Scotland, is in this country raising funds for a church, and two weeks ago he preached in the Fourth Presbyterian Church of New York the first sermon ever preached in Gaelic, it is said, in that city.

★ ★ ★

AND now M. Zola, the realistic novelist, who is credited with doing so much to create the need which he seems to have recently discovered, declares that the only cure for the ills of society is a revival of religion. The truth is not made less true because Zola has spoken it.

★ ★ ★

THE Jinrickisha is peculiarly a Japanese contrivance, and to the visitor at the Midwinter Fair, who has ever been in Japan, it is an incongruity that is positively disagreeable to see any other man than the swarthy-faced, light-footed Japanese coolie serving as the motive power.

★ ★ ★

It is now stated that the Presbytery of North Laos with one accord has refused to consider the resignation of Rev. Mr. McGilvary, who, it will be remembered, sent his resignation to the Board of Foreign Missions some time ago, because of his dissent from some deliverances of the last General Assembly at Washington City.

★ ★ ★

MR. WILMERDING, a very wealthy Californian who died recently, after providing generously for his kinspeople and making a number of smaller bequests to local charities, bequeaths \$400,000 in trust to the Board of Regents of the State University for the establishment of an Industrial School as a branch of the State institution, to be known as the Wilmerding Industrial School.

★ ★ ★

Two years ago Engineer Allan, of the Canadian Pacific Railway, made a gift of \$6 to a man in need whose name was Morris. The incident had almost been forgotten, but a few days ago Mr. Allan, in Toronto, received a telegram from New Orleans informing him that Mr. Morris had willed him \$61,000. Even the most unselfish of misanthropes would agree that that investment of charity paid.

A POPULAR London preacher being asked the secret of popularity in that metropolis answered "Modernity." If his sermons are as successful in saying nothing as that answer is, his popularity may be accounted for on the same basis as that of the 13-14-15 puzzle a few years ago. We need to know the man before we can know whether his "Modernity" is sense or nonsense.

★ ★ ★

JOHN V. MCKANE, the political boss of Coney Island fame, once a man in authority, is now in Sing Sing State prison for his high-handed defiance of the laws at election times, and the whole country may hope that his downfall will have a good effect in purifying the ballot. The man who tampers with the ballot-box is the treacherous foe of the liberties of the people.

★ ★ ★

REV. JOHN MCNEILL has gone to the Cape where he is to conduct an evangelistic campaign among the Christians of South Africa. We hear from some sources that Mr. Moody has broken down in health and has been compelled to cancel all engagements for work for some time to come. The Christian world will learn this with great regret, and will pray that the stalwart prince of latter-day evangelists may be spared for many years for active service.

★ ★ ★

SOME of our Eastern exchanges either stupidly or wilfully ignore the fact that Christian people have no more direct responsibility for the opening of the Midwinter Fair in San Francisco on Sunday than they had for the same thing at the World's Fair. The directors of each decided to open the gates. The people had no voice in the matter. In Chicago it took a judge to settle that point though he settled it wrong. In San Francisco any man with a grain of sense can settle it for himself. It is a private show, and its managers can do with it as they please; they please to open the gates on Sunday.

★ ★ ★

It is amusing to read the arguments of morning editorials and frowzy preachers in favor of reducing the admission fee to the Midwinter Fair from 50 cents to 25. The public is not wholly an uninterested party. They argue from the standpoint of the payer, but unfortunately it is the business of the payees to determine the tariff. It is a good exhibit. Many people have paid half a dollar and seen less, but imagining ourselves one of the managers for the nonce, and regarding the best interests of the Midwinter Fair only, we should vote first to put the gate fee at 25 cents, and second to lock those gates on the first day of the week.

★ ★ ★

THE bill has become a law providing for the submission to the vote of the people of New York and Brooklyn and many suburban towns, of the question of their municipal consolidation. Two special ballots are to be voted, one for, and one against, consolidation. If the vote against prevails the whole matter is dropped for the present. If the vote for carries, the plan of union and government will be determined by later legislation. It is believed that the proposal will have a large majority in its favor, and that the Greater New York will be the largest city in the world except London. Its area will be 317 square miles, and its population 3,200,000. It is al-

most too much to hope that Chicago will now extend her boundary to take in San Francisco, but surely Omaha and perhaps Denver will be needed and drawn in. It is hard to out-Chicago Chicago.

★ ★ ★

OF 500 men in St. Paul who recently applied for relief 448 refused to saw wood in return for it. The writer found several needy unemployed men not long ago eager for work in the abstract, but when the work of getting out some firewood was presented in the cold concrete, either the roots were too deep, or the weather too wet or the pay too small, and the needy unemployed each in his turn silently stole away. By and by a busy man came along, took the job, made good wages, and the day after the work was done, he was seen painting a fence. The times may be "out of joint;" the regime may be at fault but, confidentially, there are a good many unemployed that are happy in their misery and court no relief.

★ ★ ★

THE theosophists are now the persecuted. They want to bring their doctrines to the convicts of San Quentin and the Prison Commissioners object and now they are to appeal to the Governor. A plea has come up from one of the inmates. "I feel a conviction arising out of my intuitive nature that the esoteric theosophical doctrines are true. I firmly believe in the Karmic law. I present myself as one needy of instruction, and, considering my present Karmic results, I feel that to continue the present retrograding movement—" and so on. His Karmic results! Anything else than *sin, crime, guilt*. That fellow needs a good dose of calomel and plenty to do, and the Spirit of all grace to open his eyes. Shall we have a Chinese Joss house in every jail? Shall we let spiritualistic frauds enlighten our prison dungeons? Shall we flood San Quentin with esoteric Karmic nonsense? Meanwhile what shall we do with the Word of God?

★ ★ ★

MR. GLADSTONE continues to occupy a larger section of the world's vision than any other living man. It is pretty definitely settled that he has resigned from the Premiership. This does not involve his retirement from the House nor from the Cabinet. His advancing age makes his active service in public life extremely uncertain. At a time when many men are cared for by their grandchildren, it is a sore task for the Grand Old Man to care for the multifarious interests of the English nation. It is said that his eyesight failing, and that he must soon undergo an operation to remove a cataract, necessitating his remaining in a dark room for six weeks. His hearing also is reported to be going with his eyes.

Mr. Gladstone is the most illustrious figure of contemporary history. It is a magnificent achievement to round out such a prolonged career in public life without forfeiting the confidence and esteem of his countrymen. Though not infallible, all admit that he is incorruptible. Many strongly oppose his policy, but none deny his power. For the sake of mankind's confidence in the persistent virtues of an exalted Christian manhood, we trust that, in the short period that at most is reserved for him, Mr. Gladstone may make no *faux pas* that shall spoil his brilliant fame in the written history of the English people. It is said that Lord Rosebery will certainly succeed him in the Premiership.

THE OCCIDENT

A · Presbyterian · Family · Newspaper

MILLS BUILDING,

Room 25, Fourth Floor.

SAN FRANCISCO.

* Entered at San Francisco Post Office as second-class matter.

SPECIAL CONTRIBUTORS:

R. F. COYLE,	ROBERT MACKENZIE,
W. W. FARIS,	W. J. CHICHESTER,
C. E. BABE,	E. S. CHAPMAN,
W. H. LANDON,	JOHN MORRISON,
ALEXANDER ALISON,	S. D. CONDIT,
JNO. A. MERRILL.....	} Editors.
HENRY C. MINTON, D. D.....	

TERMS:

PER YEAR, IN ADVANCE, \$2.00 | AFTER THREE MONTHS, \$2.50
TO FOREIGN COUNTRIES.....\$2.50

The date on the "yellow label" shows the date to which the subscription has been paid, and is a receipt. When you remit, see that the label is corrected within three weeks, and if not, notify us.

All subscriptions continue until ordered to cease, and until all arrearages are paid. Law, custom, and the keeping of accounts, make the payment of debts imperative before the name can be removed from the mailing list.

Communications should be plainly written, names especially so, on one side of the sheet, and should reach the office several days before publication. News items should not be later than Monday morning.

Subscribers wishing mailing address changed must give the old and new address at the same time.

Address all communications to THE OCCIDENT, Mills Building, San Francisco, California.

EDITORIAL.

COUNTERFEIT coins are nowhere more common than in the moral commerce of the world. Many a conscience mints them and piously passes them off for the true. Conscious of its lack, it fain would make up for its not being by seeming to be. It is bound to "glisten," though it knows itself not to be gold.

And, too, many moral counterfeiters have come to be unconscious of their fraud. The most dangerous stage of hypocrisy is that in which the saint-like victim is unaware that he is a hypocrite. We may deceive others so long that, by and by, we have succeeded in deceiving ourselves. It may be true that you can call an honest man a thief so long that he will grow to believe himself one, and accordingly will soon be one, but it is also true that, misled by his correct mien, you can call a thief an honest man so long that he will come to believe himself one, though he will not therefor become one. We fall down hill, but we have to work to go up. Reputation reacts upon character, and we all tend to think of ourselves what others think of us.

Here is one of the perils of the ministry. A pastor who knows that sin still dwells within him, is esteemed almost as a personification of sinlessness by his devoted people, until, by and by, he is tempted to accept the flattering conclusion that after all, perhaps they are right and he is mistaken.

There is not a virtue but has its imitator; there is not a grace but has its counterfeit.

A man is overtaken in a fault; he is sorely grief-stricken; is it sorrow for the fault or shame for the being overtaken? It is slanderously said of the Indian, because the white man is *ashamed* to own the sentiment, that he holds it as wrong not to do wrong, but to be caught at it. Dr. White calls shame "a social conscience." Shame is the repentance of a conscience whose god is Society, and whose moral law is "they say." Many a

penitent thief would have gone on stealing if he had not been caged, and now he mistakes the chagrin of defeat for sorrow for sin. That embezzlement scheme failed; the embezzler regrets going into it. Why? Because it was a failure, or because it was wrong? The tears do come, and as nothing on earth coddles and flatters the hypocrite so much as freely-flowing tears, he calls them tears of penitence indeed.

Christian zeal is the true coin; desire for social recognition, ambition for leadership in church circles is the counterfeit.

Reformation, the lopping off of wrong habits, is a true coin; mere resolution, a mere thinking so and saying so, "I have sworn off—I have reformed," is the false.

Generosity in philanthropic gift and effort is the true coin; an irrepressible itching after the applause of men is the counterfeit. "To be all things to all men that we might by all means save some" is the true; to be all things to all men that we might by all means push self is the false.

Honesty that is honest is the true coin; honesty because it is the best policy is the false. Doing right for God's sake and Right's sake and everybody's sake—including our own—is the true; doing right for our own sake only, is the false. Fearing God because love fears nothing so much as to offend its object, and because the more love the less fear, inasmuch as "perfect love casteth out fear," is the true; fearing Him only because a yawning pit threatens the wrong-doer, is the false. Serving God because of its holy rewards, including Heaven, is a true coin; serving God for the loaves and fishes, including Heaven, is the false.

Counterfeit coining is high treason in the kingdoms of character; it is a capital crime in the codes of the soul. "Cleanse thou me from secret faults." Not till that prayer is answered shall the base coinage cease. The heart is deceitful above all things. The soul that pays its respects to religion by aping it, is fond of passing for the good it knows it is not, and in the best of us, the accomplished hypocrite of human nature will be the very last to bow himself out when complete sanctification has come in.

* * *

IT is not an uncommon thing among the churches for one minister to "recommend" another to a pastorless church as a suitable man for pastor. Especially is this true out here in California, so remote from the main sources of ministerial supply. Vacant churches often request it, and vacant ministers more often.

It is a dangerous kindness to bestow. There are at least three points of peril: the church, the minister recommended and the minister recommending. There is great risk in urging a church to call a certain minister. Unspontaneous courtships mean unhappy marriages, but no-courtship means *anything* or nothing. Spurgeon said once he was thankful for a large church because he had not grace enough for a small one. Legion is the name of those of whom it might be said they are unthankful for a small church because they have grace enough for a large one. Many a good man is anything but *the* man for many a good church. It is a question of relativity largely—not simply of ability, mental or moral.

Then it is a risk to the minister recommended. Success here does not insure success there. Certain moral conditions are indispensable to ministerial efficiency, and these

moral conditions can not be transferred or "worked up" at will. Many a man has worked hard to get into a church, only to find that he was working away from his right place. Ministers too often pivot personal friendship on a willingness to recommend them, and yet that very friendship may cause hesitation and honest doubt.

Not long ago a very eminent pastor in an Eastern city strongly recommended a minister to a vacant church, and yet he was personally wholly ignorant of the very peculiar conditions of that church, and so palpable was his man's unfitness that no one who knew both minister and church could foresee anything else than disastrous consequences to both. Still, that recommended minister may doubt the friendship that prevented the disaster.

And just here is the risk to the friend in common. The request comes from the brother minister or the inquiry comes from the church. Silence is as meaningful as any reply, and hence the dilemma. To be able to speak enthusiastically and truthfully is the only happy solution, but not to be able to do so, and yet to speak enthusiastically if not truthfully, is dishonorable and unfair all around. But to speak doubtfully is to imperil the confidence of the man and to shade his good name among the churches, while not to speak with significant guardedness is, by and by, to incur the displeasure of the confiding but misled congregation. If he does not recommend the man, then the man will be sure to be hurt now; if he does recommend him, he will be more hurt after a while.

But while the custom of recommending should be sparingly and most conscientiously indulged in, it certainly is proper and right when prudently practiced, and when above selfish ends and personal favors, a wise and intelligent reference is had to the paramount interests of the Church of Christ and the furtherance of the Gospel of the Kingdom.

* * *

THOMAS SHERMAN, a Jesuit priest, and son of the late Gen. Wm. T. Sherman, is reported to have used these words in a lecture in Chicago the other evening: "The man who shoots an anarchist at sight is a public benefactor. These ex-priests are anarchists of the worst stamp. They appeal to free speech. I for one say, better free bullets than free speech."

If the man who abuses free speech is the man toward whom this gentleman, who by heredity bears an honored name, would have the free bullets go, then Father Thomas Sherman should beware of the free bullets. An ex-priest is a "vender of infamy"—an anarchist. Shoot him and become a public benefactor. If any communism, nihilism, diabolism can beat that, it has yet to be heard from.

Mr. Sherman has a perfect right to be a Roman Catholic; he can be that and be a gentleman and a Christian too; he has a perfect right to hold in contempt ex-priests and call them epithets if he choose—we all hold *somebody* in contempt and sometimes tax the language for adequate designation; but when it comes to using such sanguinary and murder-inducing words as these, then we say that not the name of the great Ohio family with its illustrious soldier dead and no less illustrious statesman living, not the sanctity of the order that bears the Holy Name while it points to the reeking cesspools of iniquity in modern history, not even the sacredness of the priestly office in the Christian Church which he has undertaken to fulfill, should exempt him from summary arrest as an inciter of mobs and an agitator of outlawry, any more than a Herr Most in New York or a Chris Evans in the valley of the San Joaquin.

POSITIVE RELIGION.

BY REV. ROBT. MACKENZIE, D. D.
SPECIAL CONTRIBUTOR.

Religion is *the* question of the day. It is the question of every day so far as that is concerned. The origin of religion is like the origin of hunger and thirst. It is part of our nature. You might tear down every church and altar in the world; human nature would at once set about rebuilding them. So you might tear down every cooking stove, but someone would put two stones together, kindle a fire between them, and hang some primitive kettle over it. Gradually we would come again to the French range. The cooking stove is in our nature. In like manner the church and the altar have their cause not in outward authority, or long custom, but in the fibre of our nature. We cease to be religious only when we cease to be men. It is, therefore, not a question whether one shall have a religion, but rather what religion he shall have.

Religion must have a fixed standard for its guidance. This is true of every function of our nature. Thought and feeling have their fixed standards. What is true to the reason of one man must be true to all men everywhere. Two and two cannot make five in this world or in any other. Love is love wherever it is felt, and hate is hate; they can not change places in any part of the universe. We all recognize the one or the other wherever we see it.

Some books are advertised as "bound in cloth, limp." That may do for a book; it is a poor advertisement for a man, especially as regards his opinions. We have our own estimate of those india-rubber men whose opinion is the exponent of the latest pressure brought to bear upon them. Particularly is this the case as to religious opinion. Religion is everything or it is nothing. If it is everything it must have a standard for its guidance, a foundation of certainty for its support. A house may have baywindows and other ornaments jutting beyond the base, but the main building must squarely set on that base, especially if it is a high building. One's religious opinions may have little idiosyncracies off the base; the main part, however, especially as it is the highest of all structures, must rest on some sure foundation.

As a matter of fact everyone's religion is resting on some foundation, and is guided as to its expression by some standard, true or false.

Where shall we find that standard of certainty? Books again are advertised as "Every Man His Own Lawyer," "Every Man His Own Doctor." Shall we add to the number one called "Every Man His Own Religion"? Is the standard to be determined by each by what is religion to him?—by his peculiar taste? The man who plays at being his own lawyer has "a fool for a client." The man who plays at being his own doctor dies, and he ought to. Law and medicine have standards fixed in the constitution of nature, and they are well practiced only through a specific knowledge of those standards. Is religion of less importance? Is the body more than the soul, the justice of earth more than the judgment of God?

Shall we look over the beliefs of men as we look over the flowers on the florist's counter, each one going away with a lily, a rose, a

bunch of violets, each saying, This is the flora of California for me, according as it suited his taste or complexion. I do not believe in sin, one says, Nor I in Christ, Nor I in sacrifice, Nor I in God, each choosing what suits his taste. This is religion run mad, theological confusion, moral ruin. It cannot be thought that he who believes in God and he who does not; that he who believes in a divine Christ and he who does not; that he who believes that sin is working out wrath and he who does not; that he who believes that Christ died on the cross a substitute for sinners and he who does not;—it cannot be thought in sober reason that both are right. Try it in business, try it in politics, its absurdity at once appears.

Try it in the navigation of the ocean, even of our bay. Looking on the bay at night a hundred lights appear, red and white and green. These colors mean something, and something definite to the sailor. But this man takes charge of a steamer and goes out saying, Some men put a red light on the port side and a green on the starboard, but I do not believe in red lights; they are too ominous of dangers; I put a green light on port and starboard. Another vessel coming the opposite way in a particular position, he says, Most men in passing such a vessel go to port, but I always go to starboard—the other man? Let the other man do as he pleases. I am a "Liberal" in navigation. Some men, coming in through the Golden Gate, take a pilot, but I do not believe in pilots. I set my course, put a man on the lookout, another at the wheel, ring the bell for full speed, and go below to play cards in the cabin, nothing doubting but that I will make my berth in safety. That would be navigation run mad; that would pave the bottom of the bay with boats and ferryboats and a mass of dead men. One such "Liberal" on the bay for one night would plunge ten cities into mourning. This State and nation have adopted a set of fixed rules and a code of signals for navigation. You will see a copy of them posted in every pilot house, and underneath a certificate declaring that the pilot of that ship has been examined and found versed in these matters. And to take a ship out in the bay without knowing these rules, to tamper with them, or to ignore them, whether from personal judgment, personal taste, or personal prejudice, is to be held guilty of a high crime against this commercial community.

Has this world a moral government? Has it published a moral code for our religious guidance? Has it anywhere said, This is the way; walk ye in it? If so that settles the matter for us. To launch your own little bark, to guide a church of a hundred or a thousand souls across the ocean of time not knowing these rules, not obeying them, or tampering with them, according to the whim of your own taste, is to be guilty of an eternal crime.

Your own judgment! Yes, I know, it probably is as good as the average, but it is not infallible. It is affected by environment, it is subject to variation and deviation. Your judgment requires correction.

Your own feelings! Doubtless they are as good as those of others, but rheumatism is not as sure an indication of rain as the barometer. Your feelings require correction. Your own taste! Neither is that infallible. The writer recalls two girls who tried to make themselves at home in a certain church, but failed because that church was upholstered in red whereas the village church from which they came was

furnished in green, and the dear children may still be looking for a church, not that teaches thus or so, but that is furnished in green. But just as reasonable as those looking for a church whose doctrines are furnished not according to the Divine law, but according to their personal taste.

Has the world a moral government, and has that government published a moral law, and a religious code? That's the question. Now, the only code of rules, the only infallible standard for our faith and practice in religion is the Bible. Only here do we have a "Thus saith the Lord" sufficiently attested.

Indeed, as in the one case you need not sail unless you wish, but if you are to sail there are the Government rules; so here you need not give expression to your religious nature unless you wish, but if you are to give it expression here are the rules. Certainly you can write a Bible for yourself. So you can write a constitution of the United States for yourself; but if you are to live in this country in peace and prosperity you will have to regulate your conduct by the constitution already framed until the Government sees fit to adopt yours. So you can write a nautical almanac for yourself. You can put in what tides you please and omit what currents and reefs you think full of fear and danger, and arrange the winds to suit your superior taste; but if you are going to sail under this flag you will have to observe the almanac already made until the Government comes to see the superiority of yours and adopt it. So you can write another Bible. You can cut out of this one what is not to your taste. You can add to it what you think improvements, but if you are going to live in this universe and be at peace, you will have to live by the Bible already given until your own is finished, approved and adopted by the moral government of the universe.

Reason again! I have not forgotten it for a minute. We are reasonable as well as religious beings, and there is a vital connection between the two. But let us be clear what that connection is. And let us learn once more from the sailor. He at night has two important things in the binnacle, a compass and a lamp. He puts the light there not to determine but to discover what the compass says. The compass is determined not by the quarter-master's lamp but by the stars. Our reason is to the Bible what the lamp is to the compass. I know that the flame of the sailor's lamp is of the same kind as, and made in the image of, that which burns on the distant shores of the Pole star; but this is a little flickering flame disturbed by every wind, and that is a steady world of light unmoved by the rushing winds of the universe. Our reason is of the same kind as and made in the image of the reason of God; but this is a little tongue of truth blown on, and wavering in every breeze, while that is the eternal orb of truth that knows no change or shadow of turning.

Reason! But it is with God we have to do. Reason is a superior but not the supreme judge of moral matters. We have to answer to God for the findings of our reason. Reason! If the ethical findings of all men could be combined in one universal and harmonious consensus, we certainly should respect the result of such vast labor and logic; but if anywhere we had, sufficiently attested, one sure word from God, it would outweigh all, and before it reason might well bow its knees and pray, for it is with God we have to do.

The only sure word we have from God is

this Bible. This is why the church is so eager in ascertaining its exact meaning, why it is so patient under prolonged discussion, why it is so tenacious in holding the Book we have until the doctors have agreed in constructing a better one, and have succeeded in getting it adopted by God, for it is with God we have to do.

Reaching the Masses—A New Method

BY J. H. HOBSON.

An important question is not only *how* to reach the masses, but *who* will reach them. When the pastor has filled the numerous and varied demands made upon the pulpit, it is unreasonable to expect him to perform as much evangelical labor as the necessities of the multitude about us require. The average man can not do it, and especially is this true in city churches. The pastor has done all he can do, consistently with his other public duties, when he has attended to the needs of the two or three hundred families connected with his church. But there yet remains a large mass of people, found in all growing towns and cities, who never enter a church, neither do their children attend church or Sunday School. Who, then, shall reach these people and draw out their children to our Sunday Schools? Or shall they be left to swell the great crowd of those "without God and without hope"?

AN OPEN FIELD.

Here, at the very doors of our large and flourishing churches, is an almost wholly unimproved territory. How can it be reached? Volunteer house-to-house work has become more and more inadequate. While our good systems are loyal and true, they shrink from entering new fields, and not many of them are physically qualified for such arduous labor. The pastor can utilize their generous devotion in visiting the homes of those known to be more or less connected with his church and Sunday School, but this does not touch the case in hand. What can be done in the way of aggressive work? In finding new families and bringing their children into our Sunday Schools and themselves into our churches?

LAY SUNDAY SCHOOL EVANGELISTS.

Here is a place for a trained Sunday School evangelist, who by devotion and experience shall become fitted for the task of systematic house-to-house visitation of non-church-going families, the primary object of all his work being to lead their children into our Sunday Schools, the children being the key which is to unlock the doors of these homes to the church.

WHERE ARE THE EVANGELISTS?

There is an abundance of talent in the church for this work. Godly young men who cannot fit themselves for the pulpit, or they do not feel called to preach, but they do feel a call to devote themselves to the work of soul-saving, and, if trained, could do an immense amount of valuable service to the cause of Christ in this capacity.

These thoughts have taken form in the mind of the writer since his experience, several years ago, with a lay Sunday School evangelist, a consecrated brother, who had attracted the attention of the M. E. Church by his conspicuous usefulness in the neglected districts of large cities. In 1885, in Cincinnati,

this one lay worker brought into the M. E. Churches eighteen hundred young people (who were not attending any church), besides many adults, and all this as the result of nine months' labor. The writer also felt that he was called of God to this work, and after some practical training with the brother referred to, and, adopting his method of work, entered this field of labor, having since devoted himself to this evangelistic work among Sunday Schools entirely, and God has blessed him in it.

OUTLINE OF METHOD OF WORK.

Systematic visitation, by a trained evangelist, of non-church-going families in the neighborhood of a church, getting their promise to send their children to Sunday School, and agreeing to call for them himself, or have some one else do so, thus fulfilling the command: "Go out into the streets and lanes of the cities," and bring them in. Pressing the young people of the church into his service, so that in addition to a great ingathering of new scholars, the evangelist finds as the result of his labor many members of the church and Sunday School cheerfully working with him, who up to that time thought they were unable to do any work for the Lord, or that there was nothing for them to do.

CONSEQUENCES OF RESULTS.

The churches are cheered by new faces, the Sunday Schools filled up, old church letters are brought to light, and pastors gladdened with fresh materials to fashion for God's use. The church itself is aroused to greater activity and zeal on missionary lines. A spirit of enthusiasm and religious fervor takes possession of the congregation, and the work goes forward, gathering new success every day. This practical work will be appreciated by the business men in the church, and especially our business officials, who are always looking for results, and justly so.

A TRAINING INSTITUTE NEEDED.

Mr. D. L. Moody, whose work has been among churches where they were stirred up to unwonted zeal in hand-to-hand work for souls, has felt the need of supplementing the voluntary work for souls by trained and paid laborers, and has established schools for them. How much more does the average city pastor feel this need!

There is no work that a young man undertakes wherein he more needs an instructor, and such conference with fellow-workers as only a school can give, than this hand-to-hand work with the unsaved and the indifferent. Our large cities furnish the opportunities for daily practice under wise supervision while pursuing a study of fundamental doctrines. A school would not only fit men for the work, but as a bureau of supply would find a field of labor for the workers.

To say the least, we should study whether God be thus directing to a new leverage or method, especially when the same blessed results follow this work in every city. Something is needed, all agree.

LOUIS PAPINEAU, of Montebello, son of Papineau the "Patriot" of 1837, was received into the Presbyterian Church by Father Chiniquy, D. D., on a late evening at Russell Hall, Montreal. Riotous demonstrations were feared, but happily there was no serious disturbance.

RANDOM JOTTINGS.

BY VIGILANT.

It must indeed be gratifying to the President and ladies of the Women's Occidental Board of Foreign Missions to find the appreciation of their services by the Chinese authorities so hearty, and so outspoken. It was my privilege to attend the recent reception tendered by the ladies in the new home, and it is surely worthy of comment that the Chinese consul-general and consul not merely attended in their official capacity, but, on behalf of their own government, spoke in the most laudatory terms of our Presbyterian women's work, and wished them God-speed in their efforts to uplift and educate their—and our—Chinese sisters.

I rejoice to find that so eminent a divine as Dr. J. Marshall Lang, of the Barony Church, Glasgow,—than whom the Church of Scotland has no more faithful servant—lays great emphasis upon that part of ministerial life which is distinctively pastoral, and concerning which I wrote in this column last week. In a recent lecture to the students in the Divinity Hall at Glasgow University, Dr. Lang used these weighty words: "It is more easy to be a popular preacher addressing people in the crowd, giving orations which might tempt some admirers to exclaim, 'It is the voice of a god not of a man,' than to deal honestly and earnestly with various sorts and conditions individually. The word 'souls' does not mean a mere congregation in the lump, but souls singly and apart." These are timely words, and coming from a man who has few equals and fewer superiors in the Presbyterian pulpit of the day, they ought to impress themselves on the minds of brethren who wish to make full proof of their ministry.

I wonder very much how many Boards of Church Trustees have studied these words from an editorial in this paper of February 22d: "A church is doomed that waits or wags at the beck of Wall street." I am sure the editor will pardon me for re-writing them. I wish they might be put as a headline to each page of THE OCCIDENT until people grasped its meaning. Think of it ye who curse your churches by mortgages, who thus kill your pastor's usefulness, and put a millstone around your own necks. An honest church debt is bad enough in all conscience, but a church mortgaged—! If the editor of this paper has not a mortgage on that mighty sentence, I would like to stereotype it, and send it with *Vigilant's* compliments to the secretary of every Board of Trustees connected with the General Assembly, to be read at their next meeting.

This is surely sound teaching from the lips of the Prime Minister of England: "Precept freezes while example warms. Precept addresses us, example lays hold of us. Precept is a marble statue, example glows with life—a thing of flesh and blood. There is one kind of exchange at least between nations which hostile tariffs can hardly check—the exchange of high personal example." May these noble words burn into the minds and consciences of all old and young readers of THE OCCIDENT, for in these days we need vastly more the teaching of personal example than we do the teaching of the intellect.

CHURCH NEWS.

CALIFORNIA.

SAN FRANCISCO—First—Rev. Walter D. Nicholas, who has been serving as associate pastor of this church, concluded his work last Sabbath evening. He had not been installed, and it is understood that the round year since his labors begun was completed March 1st. He has during this time commended himself to the congregation as an earnest worker and most acceptable preacher, and it is obvious that he has endeared himself to the people from the following resolution adopted by the Session as expressive of their regard for his character, both ministerial and personal:

WHEREAS, Rev. W. D. Nicholas, who has been our associate minister for a year, has offered his resignation; the Session in receiving and accepting the same wish to express their regard for him in the following resolution:

Resolved, That Mr. Nicholas came to us with the highest ecclesiastical and ministerial endorsement, and that our personal inquiry confirmed that endorsement; that we were acquainted with his previous domestic relations and regarded them such as might occur in the case of any good man, and that he was therefore the more deserving of our sympathy; that his services among us have been peculiarly acceptable; as a preacher he is able and evangelical, and in the performance of the general duties as a pastor he is entitled to our unanimous appreciation; that we regret the necessity for his resignation, and express our entire confidence in his character as a Christian and a gentleman, and that we commend him to any church to which Providence may guide him.

The Woman's Foreign Missionary Presbyterian Society will hold their annual meeting in Calvary Church on Friday, March 9th. The morning session will begin promptly at ten o'clock. We greatly desire that all the women of our churches will meet with us on that day. Miss M. L. Cort, late of Siam, will address the afternoon meeting, and an opportunity to hear her, if lost, must ever be regretted. A basket luncheon served at 12:30 o'clock, with tea and coffee provided by the ladies of Calvary Church. All are most cordially invited. MRS. E. R. STEVENS, President.

Ministers Union was held in the Howard Chapel last Monday morning at 10:30. They decided to meet hereafter at the new building of the Occidental Board, 920 Sacramento street. A vote of thanks was tendered to the Howard Church for the use of their chapel in the past.

Rev. J. H. Barrows, D. D., of the First Presbyterian Church of Chicago, preached last Sunday morning in the First Congregational Church, and in the evening in Calvary Presbyterian Church of this city. Also Rev. Dr. Gunsaulus of the Plymouth Congregational Church of Chicago, preached in the Plymouth Congregational Church of this city in the morning.

Rev. Dr. Haynes of Indianapolis, ex-President Harrison's pastor, who accompanies him in his journey and stay in California, preached in the chapel of the University at Palo Alto last Sunday.

Y. M. C. A.—The exterior of the new building of the Young Men's Christian Association, northeast corner Mason and Ellis streets, is now completed, and the work of fitting up the interior is going forward. The plasterers will begin their work this week. A large number of mechanics are engaged on the building at

present. The Committee on Furnishing, comprised of R. V. Watt, Chairman; I. J. Truman, Treasurer; James Horsburgh, Jr., G. T. Gaden, H. J. Rogers, George Walker and H. J. McCoy are also actively at work.

★ ★ ★

BERKELEY—In accordance with Form of Government, chapter X, section X, a *pro re nata* meeting of the Presbytery of Oakland is called for Monday, March 12th, at 2 P. M., in the First Presbyterian Church of Oakland, to issue the following business, if the way be clear, to-wit: A request from the First Presbyterian Church of Alameda for permission to prosecute a call for the pastoral services of Rev. F. S. Brush before the Presbytery of San Jose. H. A. KETCHUM, Moderator.

Per H. B. MCBRIDE, Secretary.

★ ★ ★

OAKLAND—The Oakland Foreign Presbyterian Society will hold their annual meeting in the First Presbyterian Church, Oakland, on Friday, March 16th, all-day meeting, beginning at 10 A. M. The lunch will be provided by the ladies of the First Church. A cordial invitation is given to all interested.

MRS. E. T. GARRETTE,
Presbyterial President.

★ ★ ★

STOCKTON—The Woman's Missionary Society, in connection with the Presbytery of Stockton, will meet in the lecture room of the First Presbyterian Church, Stockton, Cal., on Saturday, April 14th, at 10 o'clock A. M. Important business is anticipated, and a full attendance is requested.

MRS. M. D. A. STEEN, Secretary.

The Presbytery of Stockton will hold its next regular session in the First Presbyterian Church, Stockton, Cal., beginning on Friday, April 13th, at 7:30 P. M., and will be opened with a sermon by the Moderator, Rev. John E. Wheeler, D. D. Sessional records are to be presented and all church assessments paid. The standing rules require written reports from each permanent committee of Presbytery.

M. D. A. STEEN,
Stated Clerk.

★ ★ ★

TRACY—A joyous company of warm-hearted citizens of Tracy recently met in the Presbyterian Church to commemorate the forty-ninth anniversary of the marriage of the Rev. John Niles Hubbard and wife. The Rev. H. H. Dobbins, on behalf of many friends, presented a fittingly-engraved gold-headed cane to Mr. Hubbard, and a liberal contribution of coin to Mrs. Hubbard, with which she was requested to purchase for herself spectacles and other mementoes of the occasion which she might prize. The Rev. Mr. Jefferis of the M. E. Church made a short address, full of Christian cordiality and wishes for highest happiness. An excellent collation had been provided by the Marthas, which was partaken of by many friends, who improved the occasion by giving renewed expression of their appreciation of the faithful work done in the Master's cause by Brother Hubbard and wife. It is nearly twenty-four years since they commenced labor in this field. This bright day will leave a cheering after-glow on the Western slope.

★ ★ ★

LANKERSHIM—Rev. E. R. Mills is preaching here alternate Sabbath mornings. Quite a number of Presbyterians reside here, but we have no Presbyterian church. It is the thickly-settled center of the San Fernando Valley.

SACRAMENTO—The Woman's Missionary Society connected with this church has but ten members, but we believe that, as we are co-workers with God, we may expect great results. Friday evening, February 24th, was the regular time for our monthly Foreign Missionary meeting, but we had decided to have a special service of praise and thanksgiving, and to bring Him a consecrated offering. After the opening exercises and the business of the society was attended to, the thank offering was received. The offering in amount of money given was fifteen dollars. Our President was not with us, but she had left a message for us, or as she herself expressed it, "A thought on our subject." And as our Vice-President finished reading the message, she said: "The thoughts we have had given to us are surely very sweet thoughts," and we all endorsed the statement. But our President is never content with thoughts alone; her hobby is *doing*, and there was a suggestion which we all proceeded to carry out. We all gave a definite reason for our thankfulness to God, and a sweetly solemn exercise was the result.

★ ★ ★

HIGHLAND—Tuesday, February 27th, was a day of cheer in the home of Rev. J. A. Mitchell, who still resides here. On that day a large company of Highland friends gathered at his home to celebrate his crystal wedding—the fifteenth anniversary of his happy marriage union. It was a complete and well-managed surprise. Sentiment *crystallized* itself into many useful and ornamental shapes, enclosing, in some cases, delicious mountain fruit; congratulations were offered, a sumptuous dinner was served, and a social hour or two pleasantly spent together. Brother Mitchell and his good wife appreciate it, of course, not just for the intrinsic value of the things tangible presented—though that, too, is appreciated—but for the good will and Christian friendship of which all this is the expression.

★ ★ ★

EUREKA—Everything up here in church work is bristling with activity, and full of greenness of healthful growth. At our last two communions the right hand of fellowship was extended to seventeen, the majority of whom were received upon confession of faith. Such has been the satisfactory work of Rev. S. M. Adsit since his coming among us, two years ago, that the church has framed and extended to him a call to become our permanent pastor. We understand that he has presented his acceptance to the clerk of the sessions, on certain conditions, which will most certainly be complied with. In our busy city of nine thousand inhabitants there is no church doing a better work or establishing a broader, more permanent prestige.

★ ★ ★

SANTA ANA—\$315 has just been paid on the debt, leaving only \$600 unpaid.

★ ★ ★

ALHAMBRA—Twelve members were received at the last communion—four by examination.

★ ★ ★

LOS ANGELES—Second—Pastor Laverty has declined the call to San Diego.

★ ★ ★

WATSONVILLE—The annual meeting of the Woman's Home and Foreign Society of San Jose Presbytery will be held in Watsonville on Thursday, March 22d, at 1:30 and 7 P. M.

Delegates are expected from each auxiliary society, and churches where no organization exists are cordially invited to send a representative.

MRS. J. W. DINSMORE,
President Foreign Presbyterian Society.

MRS. J. M. NEWELL,
President Home Presbyterian Society.

OREGON.

SALEM—At a congregational meeting of this church held Thursday evening, the 1st inst., it was decided to celebrate the twenty-fifth anniversary of its organization, which will occur on the 15th of May, and a committee was appointed to make necessary arrangements. It was also decided to enlarge the seating capacity of the church, and several plans were submitted, the trustees being authorized to select, after finding out how much money can be raised.

★ ★ ★

PORTLAND—The Presbytery of Portland will hold its stated spring meeting in the Mizpah Presbyterian Church, Portland, Oregon, beginning Tuesday, April 10th, at 7:30 P. M. The opening sermon will be delivered by the Rev. W. P. Miller, the retiring Moderator. Narratives are to be sent to the Rev. C. R. Shields, 560 Powell street, Portland, Or., and statistical reports to the Stated Clerk, at least ten days before the meeting. Church records are to be presented for review.

J. V. MILLIGAN, Stated Clerk.

★ ★ ★

ASHLAND—The Presbytery of Southern Oregon will meet with the Bethany Church, Grant's Pass, Oregon, on Tuesday, April 10, 1894, at 7:30 P. M. Sessional records will be required.

F. G. STRANGE,
Stated Clerk.

Miss Esther Silsby leads the choir in this church, and gives great satisfaction. She has just given, in the opera house, a very successful concert, under the auspices of the Y. P. S. C. E., and with the help of our best local talent. The net proceeds of this concert were \$102. By request it was repeated for the benefit of the W. C. T. U., and with happy results.

★ ★ ★

YONCALLA—Rev. S. S. Coldwell recently organized a Sabbath School and a Christian Endeavor Society here. He is encouraged in his work wherever he goes. He goes at it with unsparing energy and zeal.

★ ★ ★

OAKLAND—Rev. A. Marcellus is enjoying the fruits of his multiplied labors on this field. He recently welcomed eight new members on confession of faith.

WASHINGTON.

OCCOTO—The Presbyterian Church at this point on Grays Harbor, under care of the pastor-at-large, Rev. J. R. Thompson, D. D., has recently received fifteen additions to its membership. Others have declared their intention of passing into the Kingdom.

★ ★ ★

WESTPORT—Rev. J. R. Thompson, D. D., recently organized a church of sixteen members, the result of a revival which began four weeks ago, without any "special efforts." The newly-organized church has held a series of revival services, lasting twelve days, resulting in a deep religious interest, and an ingathering of nine more converts, making a new church of twenty-five members, where there was no church of any denomination three weeks ago. The revival has affected

nearly every family in this village of about one hundred and twenty souls. Seven converts were baptized on their personal profession at one evening's service, including an old man seventy years of age and a young girl of eleven years. Steps have been taken to erect a house of worship in this village. Westport is a new town, laid out on the point of land between Grays Harbor and the Pacific Ocean. It is fast becoming the Saratoga of this State. Thousands of summer campers are attracted by the facilities for surf-bathing, etc. The G. A. R. have their annual camp-fire there, in a beautiful park owned by them, within gunshot of the Pacific rollers. This church has a romantic interest, from the fact that it is the farthest-west religious organization in the State of Washington, and perhaps on the Pacific Coast. Any church that goes farther west in this latitude will have to be deep-water Baptist.

★ ★ ★

KELSO—The Presbyterian Church of Kelso, Wash., has been blessed with a gracious revival. The work began with the week of prayer. From the outset the Spirit of God was manifest, and many remarkable conversions were witnessed. Thirty-three were added to the church, twenty-eight of whom were received upon profession of their faith; ten of them were baptized. Rev. F. N. D. Garretson of Buckley assisted the pastor for two weeks. Our people are poor, and there has been and is still much want. We are indebted to the Lend-a-Hand Society of Trinity Presbyterian Church for some nice boxes of clothing, and we are in great need of a communion service. If this should fall under the notice of any one who can help us to one, we would be greatly obliged if he would write to Rev. Hiram F. White.

★ ★ ★

WALLA WALLA—The Presbytery of Walla Walla will meet April 5th at 7:30 P. M., at Walla Walla, Wash. Churches will please send statistical reports, narratives and assessments to Rev. S. M. Belden, Walla Walla, at or before that time.

S. M. BELDEN, Stated Clerk.

GENERAL.

Hereafter bills will be sent every sixty days to all subscribers who may be in arrears. These bills are not intended for any who have written us directly concerning their account, and to whom extensions have been given as requested. However, we cannot segregate their names.

★ ★ ★

WHAT an avalanche of great men came down on California last week!

Ex-President Harrison came to spend several weeks and give his lectures on International Law to the students of Stanford University. Then there were ex-Governor Alger, of Michigan, ex-Senator Sawyer, of Wisconsin, Marshall Field, the merchant prince of Chicago, Robert Lincoln, ex-Minister to England, Phil Armour, the great packer and founder of the Industrial Institute, Rev. Dr. Barrows, President of the World's Parliament of Religions, Rev. Dr. Gunsaulus, President of Armour's Institute, Chicago, Rev. Dr. Haines, of Indianapolis, ex-President Harrison's pastor, and many others.

The influence of these great men may be somewhat neutralized by the Tammany chiefs, Gilroy, Croker and Paddy Divver, who are on the way.

In a personal note from our good friend Rev. Henry Loomis of Yokohama, he writes these words concerning the present status of affairs in Japan. Their value is in the fact that they speak for a competent judge on the ground: "Things are not as bright in this country as a few years ago. The anti-foreign feeling was so strong in the Dril that the Government feared it would make trouble, and so dissolved that body, after only a short session. It remains to be seen what the outcome of this all is going to be.

"In the meantime, Christian work is going on with varied success. We are all confident that this state of affairs cannot continue long, and that God will yet bring light out of the present shadows."

★ ★ ★

THE Presbytery of Arizona will meet with the First Pima Presbyterian Church, of Sacaton, A. T., on Friday, April 6, 1894, at 7:30 P. M., and be opened with a sermon by Rev. Preston McKinney, retiring Moderator.

I. T. WHITEMORE, S. C.

★ ★ ★

At an adjourned meeting of the Presbytery of Des Moines, at Knoxville, Ia., February 6, 1894, Rev. C. G. Miller was received from the Presbytery of Mankato, and Rev. H. R. Schermerhorn was received provisionally from the Presbytery of Choctaw.

Rev. C. G. Miller accepted a call from the congregation at Indianola, the installation to take place March 13, 1894.

Rev. George W. Baxter, late pastor of the Knoxville Church, was deposed from the ministry and excommunicated.

E. A. WALKER, S. C.

A Halt Ordered by the Home Board.

Realizing the responsibility of putting a stop to all new work, the Board has delayed passing that act as long as possible. For months it expected material improvement in business and a corresponding increase in its receipts, but thus far it has been disappointed. At last it has felt constrained to pass the following resolution, namely:

Resolved: That in view of the large indebtedness of the Board, and the fact that it has borrowed as much money as, in the opinion of the Finance Committee, is prudent, no further new work be undertaken during the current fiscal year.

This will give rise to deep regret and discouragement in many parts of our land. It is tantamount to a retreat in the face of the enemy. Such a measure is greatly to be lamented, because it always requires time and money to rally after a retreat. Never have the calls for Home Mission work been louder, the needs of the fields greater, nor the highest interests of the nation in more imminent danger from Romanism, Mormonism, anarchism and infidelity, than to-day. Whilst it was not in the power of the Board to do otherwise than to order a halt, it is in the power of the Presbyterian Church to bid us "go forward." A few individuals, without involving much self-denial, could do it. Our prayer is that the whole Church, in the majesty of her numbers and consecration to Christ's cause, will do it forthwith.

Signed by the Secretaries.

JAPANESE write with both hands, but most of their chirography looks as if it had been executed with both feet.—*Pittsburg Dispatch.*

HOME MISSIONS.

OUR LAND FOR CHRIST.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. R. M. Stevenson, President, 1115 Ninth st., Sacramento.
 Mrs. H. A. Hall, Vice-President, 1601 Telegraph ave., Oakland.
 Mrs. D. J. Spencer, Cor. Sec., 826 Waller st., San Francisco.
 Miss Jennie Partridge, Rec. Sec., 812 21st st., San Francisco.
 Miss Martha E. Chase, Treasurer Contingent Fund, Santa Rosa.
 Miss Julia Fraser, Young People's Sec., "Centennial," Oakland.
 Miss Grace H. de Fremery, Sec. of Literature, P. O. box 64, Oakland.
 For H. M. Literature, send to Miss G. H. de Fremery.
 * Articles designed for this column should be sent to Mrs. D. J. Spencer, 826 Waller street, San Francisco.

A Method of Dealing With the Indian Problem
Among the Pueblos of New Mexico.

The Indian problem is one with many solutions. Every agent, every superintendent and very nearly every person employed in the Indian Service has at times had some solution for it.

The pueblos consist of 19 villages whose populations range in numbers from 250 to 1,800. Each of these villages is governed by a force of officers elected by the inhabitants of the village.

The officers consist of a governor of the village, two or more lieutenant governors, two marshals and a jailor. The people are subject to these officers, and are to obey implicitly their orders and commands. If they refuse they are subjected to the severest punishment, such as imprisonment, to be bound in stocks, etc. They are trained to be very obedient to their officers, not seeming to realize that it is possible for them to do other than to follow the directions of their governor. When Indian schools were first organized some of the governors favored education, and sent a great number of children from their villages to these schools; but in each of these pueblos there is a faction or party that opposes education. This faction is largely in the majority. Besides they are reinforced by Mexicans, by Roman Catholic Priests, and by a class of white people who live near or among these Indians for the purpose of getting possession of their property in some way, generally in a dishonorable way. If these Mexicans, priests and low class white people can keep the Indians in ignorance they can more readily fulfill their craving purposes.

They dislike very much to see an educated Indian boy return from any of the government schools, because intelligence is always a hindrance to their plans. Hence they use their influence to have Indian governors elected or appointed who oppose the education, culture, refinement and uplifting of the Indian children.

YOUNG PEOPLE'S SOCIETY
OF CHRISTIAN ENDEAVOR.

ENDEAVOR PRAYER-MEETING.

Mar. 11th—Systematic beneficence. Why? How much? Mal. 3: 7-12.
 Mar. 18th—Taming the tongue. Jas. 3: 2-12.
 Mar. 25th—What is Christ's life doing for you? II Tim. 2: 1-13.
 Apr. 1st—How and why should we pray? Matt. 6: 5-15.

Taming the Tongue.

REV. R. M. DONALDSON.

March 18th—Scripture references: Ps. 12: 1-8; Prov. 12: 17-22; Prov. 18: 21; Prov. 21: 23; James 1: 22-27; James 3: 2-12; I Pet. 3: 8-16.

The wise man tells us that death and life are in the power of the tongue. This is true, not because of what the tongue is, so much as because of what it does. There is nothing in the physical construction of the tongue that makes it less honorable, nor more lawless than any other member of the body. It is not necessarily evil in itself; for out of the same mouth proceed blessing and cursing. It is simply the tool of the heart, and does its bidding without any conscience of its own. If the heart is true, the tongue speaks words that are pure; if the heart is false, the tongue bears prompt and certain witness against it, in the lawless words it speaks. But the natural heart is not clean, and the natural mind is not guarded as it should be against sin; hence the tongue, which gives utterance to the thoughts and intents of mind and heart,

needs special guarding or it becomes all that it has been called by king and apostle.

The tongue needs taming because of its willingness to act under every impulse, whether it be good or evil. The well-trained horse, however high-spirited, waits for the word of his master before he moves. The well-trained soldier waits for the marching orders. No real force is safe unless under the proper restraint, and subject to the will and guidance of the director.

The tongue needs taming because of its strength. The same illustrations apply here. The strength of the horse is of no real value to his master till that strength is under subjection. It is the discipline of the soldier that makes it possible for one to chase a thousand, and two to put ten thousand to flight. A handful of well-drilled policemen will quell the the largest and most reckless mob. So the power of the tongue is only for good when it is well controlled. The untamed tongue belies the noblest heart, and bears false witness against an otherwise good character. Meredith says:

"Words, however, are things; and the man who accords
 To his language the license to outrage his soul,
 Is controlled by the words he disdains to control."

And one who lived nearer the true source of inspiration and life said: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

The world needs your tongue, that it may learn the way of life. The church needs it, hence it ought to be trained to efficient service. Your soul needs it, for "whoso keepeth his tongue, keepeth his soul from troubles." God needs it, for He has committed to it the power to reveal the knowledges of His love to the lost world, and His salvation freely offered to all. Use bit and bridle often, and even a gag, if nothing else will keep you from an evil use of your tongue.

BOZEMAN, Montana.

JUNIOR CORNER.

BY REV. BARTON W. PERRY.

Topic for week beginning March 11th:

What Famous Dreams in the Bible, and What Does Each Teach You?

Acts xxvii: 18-25.

This lesson can be made interesting by considering the good and bad dreams of the Bible. In the concordance you will find about one hundred and thirty references to dreams and dreamers. The dreams in the book of Daniel, and in Genesis concerning Joseph, are the most interesting for boys and girls. The leader should give out a reference to each Junior, and ask them to describe the dream in the meeting.

The dream of Paul, in our topic, was one of the important dreams of the Bible. Paul was a prisoner on his way to appear before the highest court of Rome. Many looked upon him as the most unfortunate person of the whole two hundred and seventy-six on that ship. But Paul had a Friend who was able to deliver him from that storm of wind and raging tempest. On account of this Friend, the most despised man on the ship virtually became the captain.

The angel of God said to Paul in a dream, "Lo, God hath given thee all them that sail with thee." Then, were Paul and the rest saved by simply folding their arms? No, when some of the shipmen were about to let down the boat and escape, Paul said, "Except these abide in the ship, ye can not be saved." The messenger of God had said that they would all escape. Now, Paul, by direction of the Holy Spirit, said, "Except these trained sailors stay in the ship, we can not be saved."

It would be well for Juniors to ask their pastors how both of these statements can be true.

After they had drifted many days, Paul

said, "You must all take something to eat." In this trying hour, when the ship was in shallow water, and in danger of breakers, and it was yet night, Paul did not forget his God. He took some bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. That day they all escaped to land, but the ship was destroyed. We can not say that all this was the result of one dream. If Paul had not known and trusted God for years, the vision of the angel could not have amounted to so much.

The dream of Cornelius united with the dream of Peter as recorded in the 10th chapter of Acts is of great importance. Peter, as a leader of the Jewish Christians, thought that everyone must come into the Christian Church, through the Jewish Church. He would have the Gentiles circumcised and made Jews, before they were prepared to become Christians.

Cornelius was a Gentile, and this dream was given to teach Peter that God welcomed, not only Jews, but all sinners to repentance. Peter was inspired to say, "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth Him, and worketh righteousness, is accepted with Him. Peter preached to those Gentiles; the Holy Ghost came upon them, and they were baptized with water. A precious truth was given, "That through the name of Jesus whosoever believeth in Him shall receive remission of sins."

REDDING, Cal.

A Word of Gratitude and Need.

The Board of Foreign Missions is in a financial condition which entirely warrants the strongest appeals for help from those who desire that the Gospel shall be heralded over the entire world. A decrease in receipts, too, for the first nine months to February 1st, of \$118,141 49, as compared with the same period last year, and the need to raise \$152,000 in the remaining months of the year beyond what was given in the same period last year to avoid debt, is not a condition that brings good cheer. But there are evidences of profound interest and generous self-sacrificing giving, which come to the desk of the Treasurer, and do bring real joy. The church should know that many of the churches, some of them very weak in themselves, are struggling to maintain their gifts for the foreign cause. Pastors on the home field, whose small salaries are unpaid, still continue to plead for the foreign cause, and even send increasing gifts. Others, who are more able to give, and yet are feeling the pressure of financial stringency, are sending individual checks in amounts ranging from \$100 to \$1000, quietly but earnestly stating their purpose to help on the great cause in this time of need. Extracts from a few letters may encourage others to give, as well as make fitting acknowledgment of the efforts put forth by friends of the work.

From Wisconsin: "You will observe that, notwithstanding the hard times, this is nearly double any collection we have sent you for many years. This is to be attributed, first, to the presence of Dr. Marshall; and second, to the introduction of the card pledges, and everybody urged to give something. The increase was entirely from the littles."

From Indian Territory: "Made up mostly of the gifts of poor colored girls in the Industrial School. This amount represents almost \$1 per member."

From a small church in Colorado: "We regret our inability to do more, but are much weakened by failures in business and lack of employment. My congregation fall short in

paying what they promised me fully \$100 per member."

From a regular giver: "This amount represents three times as much as if I were in health and the times were prosperous."

A man from New Jersey writes: "The Lord hath put it into my heart to give \$100 of His money (in my hands) to the foreign work."

Such messages are good cheer and encouragement, as well as incentive. The future might easily cause anxiety, but there are many friends of this great cause, and many of them are as anxious as the Board to see even this year close without debt. With this thought "gratitude and need" will be "gratitude and hope."

WILLIAM DULLES, JR., Treasurer.

A CALL TO YOUNG PEOPLE.

BY THE REV. JOHN Q. ADAMS.

[The following is the substance of an address delivered at the recent meeting of the Young People's Association of the Presbytery of San Francisco. It is reproduced from very imperfect notes, and published by special request.]

MY DEAR FRIENDS: I thank you for the honor you have conferred upon me, and believing it to be a call of God's providence, I accept the position. I trust that our year's work will be undertaken enthusiastically, and will result in great good.

Allow me to present a few thoughts which disturbed my efforts to rest the other day, and which, it has seemed to me, bade me speak to you.

A recent writer on Lutheranism has used language which I quote here, only substituting Presbyterianism for the other word. It is as true of the former as of the latter: "As religion is not mere intellectualism, or mere sentiment, or mere activity, so [Presbyterianism], as a form of the only true religion, Christianity, is far more than a system of doctrines, or a form of church organization. The spirit of a church is always greater and deeper than its expression; its faith is always greater than its confession. [Presbyterianism] is a mode of viewing and receiving and living the truths of Christianity; or rather of viewing and receiving and living in mystical union with Him who is the beginning and end of all these truths."

The writer goes on to say that "it is implied that there are other specific forms in which the same Christian life exists, and other modes of viewing and receiving and living the common faith of the Gospel." But while this is so he claims that the church he represents "has rarely lacked the courage to frankly say that it heartily believes that it has received the form of Christian life which it possesses from the quickening power of the Holy Spirit and the unerring Word of God."

We may well adopt these words as our own at this time. We ought to lift up our heads and not be ashamed of our denominational polity, doctrine, life and activities. In perfect loyalty to the great Head of the Church universal, we have a right to glory in the form of Christian life represented by our beloved church. And we ought not to lack the courage to say frankly that we believe our mode of viewing and receiving and living in mystical union with Jesus Christ has been received "from the quickening power of the Holy Spirit and the unerring Word of God."

We are *Christians*, but we are not ashamed to say that we are *Presbyterian* Christians.

Moreover it is time the church ceased to stand in an apologetic attitude, as if we depended upon the latest dictum of Prof. So and So, or Pres. This and That for our life or right to be, fearful that some day their oracular utterances would upset our whole religious life and theological system. Let us cease to wait, hat in hand, for the editorial utterances of a godless press to determine whether we shall obey our Lord's command to preach the Gospel to every creature, or to decide whether Foreign Missions are a success or failure.

I accept the facts of science as gladly as any one: If need be I reverence them, and every new fact is so much added to what is known of the works and ways of the God whom we serve. I will go further. If you allow me to define terms, I too am an evolutionist. I believe in evolution in nature, in providence, and in grace. It is growth, perhaps not as high-sounding a word, and you cannot evolve what has not been first involved.

But when any learned and omniscient Prof. assures us that his theory of evolution is now accredited science from which there is no appeal, we simply say, "Nay, sir, we have as good a right as you to judge the legitimacy of your evidence, your logic, and your conclusions." And no theory that bows God out of His universe, or represents Him as standing outside the machinery, that somehow and somewhere has been set in motion, unable to control or modify its action in any way, is science, but some man's opinion which will last for a day and then be forgotten.

I am not an old man else I would not be here, but the beginning of my student days is far enough behind me to have enabled me to have seen almost and entire change of front in current philosophy and "advanced science." When materialism, "the gospel of dirt," was in the ascendant, we were assured that some far-seeing man could "discern in matter the promise and potency of all life." God was unnecessary, and spiritual forces a dream. The pendulum is swinging now to the other extreme. And some of the mighty shouters of so-called popular science, they are now assuring us that materialistic evolution is not sufficient to account for everything, and that they intend to invite God to come back again with the universe He has made. Has the pendulum stopped swinging? No, before many of you are old, it will have gone further to the right—better still it may be nearer stationary in the center—and God will be enthroned in advanced science, and spiritual forces recognized, as they have not been in recent years.

In the face, then, of indifferentism, materialism, or any other godless "ism," side by side with other Christian churches, let us hold up our heads and boldly proclaim our faith.

God is on the throne. Believe it. Our great poet and thinker spoke more truly than the use made of his words not far from here on a recent Sunday evening would make it appear. They were taken from a stanza in one of his grandest poems. Here it is:

"Careless seems the great Avenger; history's pages but record

One death-grapple in the darkness 'twixt old systems and the Word;

Truth forever on the scaffold, wrong forever on the throne,

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own."

It may be that He stands "within the shadow," but that is not all. He keeps watch above His own and makes "that scaffold sway the future," and this is not according to the so-called remorseless natural law which makes no distinction between good and evil, sin and holiness, and which keeps God helplessly in the shadow.

Fear not! You march under a royal banner and a conquering leader. The army is not small, and of the final issue there is no doubt. I trust that this organization will help to give many of you the courage of your convictions, greater aggressiveness in your work, better knowledge of the history and activities of your own, and of the church universal, and stronger faith in the Lord Jesus Christ.

God is calling to-day His Abrahams and Pauls, His Augustines and His Luthers, His Knoxes and His Livingstones to lead His host, and to be the host to follow, as surely as in the ages past. May it be yours to obey this call, both as individuals and as a compact body. For you, young people, it is imperative, the opportunities unlimited, the work urgent, the victory certain, the reward blessed.

God is calling to-day His Abrahams and Pauls, His Augustines and His Luthers, His Knoxes and His Livingstones to lead His host, and to be the host to follow, as surely as in the ages past. May it be yours to obey this call, both as individuals and as a compact body. For you, young people, it is imperative, the opportunities unlimited, the work urgent, the victory certain, the reward blessed.

"SHALL I shovel off the sidewalk, ma'am?" inquired the boy with the snowshovel. "No; I may need the sidewalk again," replied the good woman, who happened to be a Vassar graduate. "You may remove the snow, however."—*Harper's Bazar*.

THE late E. C. Allen, of Augusta, Me., a gentleman who expended hundreds of thousands of dollars in newspaper advertising, asserted in a letter written not long before his death, that many failures in business were due to lack of advertising.

A FRENCHMAN'S gallantry to ladies is always equal to an emergency. At a party a gentleman of that race stepped heavily upon the toe of a lady, who looked up with an angry frown. "Pardon, madame," he said, bowing low; "but I have forgot to bring my microscope." "Your microscope?" "But yes; for to see ze leetle feet of madame."—*Tit Bits*.

THE *London Daily Telegraph* says: The bequests for religious, charitable and educational purposes under the wills reported during the past year amount to more than \$7,000,000 in Great Britain. To this amount four estates—those of Lady Forester, the Rev. James Spurrell, James Spicer and John Hornman—contributed \$3,750,000. In 1892 charitable donations under the reported wills were about \$4,000,000; in 1891, \$6,000,000, and in 1890, 1889 and 1888 about \$5,000,000 in each year. The amount for 1893 is thus considerably above the average.

THE first federal convention of the Brotherhood of Andrew and Philip, held November second and third in New York, was wonderfully encouraging not only in the large number of clergymen present, but also for the attendance of strong, active, young business men. The federal council is made up of equal representation from the denominations, having brotherhood chapters, meeting biennially, and is for inspiration, not legislation. It has made a numerical gain of sixty per cent the past year. More than a hundred of the young men are now studying for the ministry. Thirty-three reading rooms have been opened and many missions started.—*Sel.*

THE SUNDAY SCHOOL.

REV. S. S. PALMER.

LESSON XI. MARCH 18, 1894.

Wine a Flogger.

Prov. 20: 1-7.

GOLDEN TEXT—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Solomon here singles out a particular sin. Without hesitation he gives a bad character to strong drink, personifies it and gives it the power of a demon. When it gets a hold upon a man it mocks him, makes a fool of him. "It smiles upon him at first, but at last it bites." Intoxicated persons scoff at what is good. It renders them unfit for home, for work, for anything useful (Prov. 23: 29, 30.) Strong drink is raging, raging is better translated *brawler*. A man may be refined, courteous and self-contained, but strong drink makes him noisy and contentious.

This enemy, strong drink, is deceitful. We need not look far away to see men held by his clutch, who once would have scorned you had such a result been mentioned. The enemy has been working quietly for years, and the way of escape seems completely cut off. At first the enemy promised life, now it is death; at first good fellowship, now torment.

This enemy deceives the nation. Money is promised for the treasury, but this does not lessen the taxes when it takes more money to provide for the paupers and criminals. Crime is costly in dollars and cents, and this enemy is the most fruitful source of crime. Gladstone said, "Give me a sober people and I will not bother you about the revenue."

This enemy deceives with the cry of public sentiment. What public sentiment wants the saloon? The selfish sentiment and no other. The man who sells, the man who drinks, and the other man in business or politics, who does not want the ill will of the man who drinks and sells.

This enemy has tried to deceive the people by saying "Who has a right to say what a man shall drink? This is a free country." On the tenth of November, 1890, Justice Field, in the Supreme Court of the United States, delivered an opinion on the rights of Retail Liquor Dealers. Let me quote from this decision, because I consider it of the greatest importance. "It is urged that as liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted, and is confined to the party offending, their sale should be without restrictions, the contention being that what a man shall drink, equally with what he shall eat, is not properly a matter for legislation. There is in this position an assumption of a fact which does not exist—that, when the liquors are taken in excess, the injuries are confined to the party offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens; and in the self-abasement which it creates. But as it leads to neglect of business and waste of property, and general demoralization, it effects those who are immediately connected with and dependent upon him. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at the retail liquor saloon, than any other source. The sale of such liquors in this way has therefore been, at all times by the courts of every state, considered as the proper subject of legislative regulation, or it may be entirely prohibited." And then follows a most remarkable statement, "There is no inherent right in

a citizen to sell intoxicating liquors by retail." While this is a free country, we are only free to do right, and by the highest court in the United States, the people may say that the saloon is wrong, and abolish it.

There are those who believe that strong drink will give additional heat to the body, but what does a true science declare? It chills the center of life—the heart—and so increases for a time the pace of that organ as seriously to weaken it by inevitable reaction. Soldiers who go into battle with strong drink have less endurance than those who go without such stimulant.

It is said that a healthy nature never craves strong drink, *i. e.*, men are not drawn to it as they are drawn to the use of food. Ninety-nine out of a hundred men who drink had to learn to do it. Our very nature pronounces against it.

The question of tramps is one that is engaging the attention of many people just now. The article in the *Forum* of August, 1893, gives some light. In this article, "A Tramp Census and its Revelations," it is stated that from 1314 tramps who consented to be interviewed only 30 would admit that they were abstainers. The writer, after marshaling his facts, says this: "That drunkenness is mainly responsible for average vagabondage, there can be no reasonable doubt, I think."

To support the large number of tramps in this country, the number estimated at 45,845, costs \$9,169,000—a half more than the cost of the Indian Department, and one-half the cost of our navy. The writer in the *Forum* closes with this: "Experiment with the drink question until you find some way of interfering with the present *ad libitum* manufacture and *ad infinitum* prolongation of that whole noisome and unhappy breed of which the tramp is only one variety."

The Presbyterian Church has spoken with no uncertain sound on the subject of Temperance. In 1887 the Assembly declared it to be "the duty of all members of our churches to encourage and promote the cause of temperance in every legitimate way, and especially by the power of personal influence and example, and by the strong arm of the civil law." In 1888, while disclaiming all connection with or relation to political action or measures, it declared itself in favor of the entire suppression of the traffic in intoxicating liquors as a beverage. "We rejoice," said the Assembly, "at the great work being accomplished by Christian women in removing intemperance from the land." In 1890, "We enjoin our ministry and people to abate nothing in their zeal and effort, in or out of the churches, to check the drinking habits of society, and by effort, voice and vote, to oppose the traffic in intoxicants as a beverage, believing with intensified conviction that it is an inexcusable curse to our country and our age."

MR. CORNCOB—"Now, Marier, why will you keep a talkin' again' terbacker? Why there's old Peter Flaxseed, mos' ninety, and has allus smoked like a ham house." Mrs. Corncob—"Humph! He might a bin one hundred by this time if he hadn't."—*Judge*.

WHEN a clumsy man has stepped on a lady's trailing skirt, before he begins to apologize he should always get off the skirt.

FOR DYSPEPSIA

Use Horsford's Acid Phosphate.

Dr. M. H. LOGAN, San Francisco, Cal., says: "I use it in atonic dyspepsia, and dyspepsia of drunkards. I also get good results from it in insomnia from nervous exhaustion."

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

KING'S DAUGHTERS.

FAMILY CORNER.

"IN HIS NAME."

Communications should be addressed to Miss Evelyn Howard Browne, Highland Park, Oakland.

STOCKTON, February 15, 1894.

The King's Daughters of the First Presbyterian Church of Stockton organized four years ago with a membership of four. Now there are 32 members, three being honorary, and five being on what we call our absent list.

The society meets at the different homes on every Monday evening. We have an average attendance of fifteen to twenty—interest having been kept up by reading and studying different authors. At present we are studying the old art masters, programs being prepared by the literary committee. Beside a literary committee, we have a standing church, charity, and social committees. The first Monday of every month is our business as well as devotional meeting. The last Monday of the month is given to the discussion of topics of the day, and, in the meantime, as has been said, the society devotes its evenings to study and reading.

In past years our charity work has consisted mainly in handing a certain amount to the Associated Charities of the city. Of late we have been caring for a destitute family, the father of which has been, and is yet, very ill. The society has paid out \$32.30 for supplies and medicine since it assumed this charge; and beside this, the different members have made weekly visits to the family.

To the church we have paid \$136.75, one hundred of said amount being paid into the organ fund for repairs.

February 5, 1894, finds us with \$92.95 in the treasury. The society is now making plans to aid the Sunday School of the church to furnish a room in the Occidental Home of San Francisco.

The funds of the society have been partly acquired by giving teas, socials and entertainments. Each year, during the summer months, the society adjourns on account of the warm weather and the absence of so many from town. During this vacation each member of the society is expected to earn one dollar, and much pleasure is derived at our first meeting by each member telling how she earned her dollar. With these earnings, and the yearly assessment of one dollar on each member, our finances are considerably increased.

ELLA GERTRUDE NOBLE, Secretary.

"WHAT does cleave mean, father?" "It means to unite together." "Does John unite wood when he cleaves it?" "Hem, well, it means to separate." "Well, father does a man separate from his wife, when he cleaves to her?" "Hem, hem. Don't ask so many foolish questions, child."

To borrow money is to borrow trouble, and some men find it a good deal of trouble to borrow money, too.

The Composition of an Ideal Dinner-Party.

The composition of a dinner is one of the most important matters; and on that much of its success must depend. It is always a mistake to compose a dinner entirely of brilliant people; by that I mean intellectually brilliant. They are generally envious, critical of one another, and for this reason none of them is seen at his best. One generally finds the pleasantest dinners are those composed of average people, for though a brilliant galaxy of guests gives a dinner a certain distinction, it is just as likely as not to be a dull one. I have a very vivid recollection of a dinner composed of people each of whom was distinguished in every sense of the word. A prime minister, two cabinet ministers, a distinguished soldier, one of the greatest ecclesiastics of the day, a brilliant scientific man, a great journalist, a distinguished lawyer, added to several agreeable and pretty woman, made up a dinner which at first sight seemed to promise a rare feast of intellectual delight, but which one of the guests declared was the dullest dinner he had ever sat down to. If such were always the case, one would despair of the arrangement of any dinner, and indeed the conviction is often forced on one that a judicious mixture of ordinary and brilliant people affords on the whole the best chance of giving a pleasant and successful one. Among a large number of guests a brilliant talker is thrown away, for it is only at a small table when all the guests can hear and see and, if required, add their *quota* to the general flow of conversation that such a person adds to the general enjoyment, though it should not, also, be forgotten that very often such a guest frightens others less brilliant than himself, absorbing all the attention and stifling the efforts of his companions. What is required at dinner is that everyone should be quick and sufficiently well educated to keep up the battledore and shuttlecock of small-talk, and that no one should be so much more brilliant and egotistical as to swamp every other person's individuality.—From "Dinners and Dinners" in *North American Review*.

In Church.

Mollie had been to church for the first time, and on her return her grandmother asked her what she thought of it. "I like it very much," she replied, "but there was one thing I didn't think was fair. One man did all the work, and then another man came around and got all the money."—*The Advance*.

PIANOS A. L. BANCROFT & CO.
303 SUTTER ST., S. F.
KNAER, HAINES, BUSH & GERTS, GILBERT and others. MILLER ORGANS. 5 years guarantee. Cash, Installments, Exchanged or Rented. Tuned, Repaired, moved and stored. Call or correspond. Circulars and catalogues.
SAN FRANCISCO. **BANCROFT**

A Horse in the White House.

Did you ever hear about the horse in the White House, who eats and sleeps under the same roof with President Cleveland? The part of the mansion set apart for this horse is one corner of the conservatory, and only a thin partition separates his roomy stall from the orchids, those wonderful flowers that seem to grow in the air. This horse is not a thoroughbred. He is just a plain, everyday horse with a white star in his forehead. He belongs to Edgar R. Beckley, the man who has carried to and from the White House all of the valuable mail received and sent. For twenty-five years this faithful man, rain or shine, in all seasons, has made the hourly trips between the White House and Washington Postoffice. He is the White House mail carrier, and the horse that has his home in the Presidential mansion carries Beckley.—*Evangelist.*

A MAN can always tell where he got his cold just as easily as he can't tell where he left his umbrella two or three days before.

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Pittsburgh. GEO. A. MACBETH CO.

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

COVERED WITH A TASTELESS AND SOLUBLE COATING.

A WONDERFUL MEDICINE FOR

Indigestion, Want of Appetite, Fullness after Meals, Vomiting, Sickness of the Stomach, Bilious or Liver Complaints, Sick Headache, Cold Chills, Flushings of Heat, Lowness of Spirits, and All Nervous Affections.

To cure these complaints we must remove the cause. The principal cause is generally to be found in the stomach and liver; put these two organs right and all will be well. From two to four Pills twice a day for a short time will remove the evil, and restore the sufferer to sound and lasting health.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

"Speaking the Truth in Love"

A thoughtful sermon by the Rev. F. S. Brush which EVERYONE will be the better for reading. Price, 25 cents. A. J. MCKNIGHT, 1125 Mission street, San Francisco.

SPRING STYLES.

Butterick's celebrated paper patterns for Ladies', Misses', Boys' and Little Children's garments. Catalogues mailed free.

H. A. DEMING,

124 Post Street, San Francisco.

J. R. SMITH & CO.

Merchant Tailors

Special Terms to Ministers,

No. 230 Bush Street,

Mills Building,

SAN FRANCISCO.

H. LeB. SMITH

MERCHANT TAILOR,

323 Bush Street, San Francisco.

Should our customers not see anything in stock to suit their fancy, we will go with them to the wholesale house, where they can get the best selection in the city to choose from.

15 PER CENT DISCOUNT TO CLERGYMEN.

A line of Nova Scotia Homespun in stock. Also some genuine hand-spun and hand-wove homespun.

YOUNG PEOPLE.

"After Many Days."

BY MRS. HARVEY JELLIE.

Elaine Duncan had yielded herself in full consecration to Christ, and had been honored by the privilege of winning many souls to Him. Her Bible class was unique. Each member had been sent in some remarkable way, and after earnest prayer that she might be sent out to find the wanderers. Of the hundred names she had on her class-book, some were rescued from a sad life, some were fast hastening to ruin, and many had never listened to the Gospel message before. Not one had been drawn from other classes, for all admitted they had never attended a religious meeting of that kind.

Time passed by. Several had gone away, while two had died. Elaine saw there was room for more, large and responsible as the class was. She laid the matter before the Lord, and asked where the next wanderer was to come from. One afternoon, in early winter, she was hurrying homeward, when a strange inward feeling prompted her to go by a busier and a longer route. It was a noisy way; men, women, and children hurried by, and she saw no reason for taking that course, although she was sure there must be someone to whom she had to speak.

Presently, waiting by a shop window, evidently admiring herself in a glass, stood a young woman, perhaps twenty-five years old. Her whole get-up was showy in the extreme, feathers, flowers, and jewelry to a ridiculous extent; in fact, the last person it could be easy to speak to seriously. Without a doubt that it was God's leading, she went to the stranger's side, and with gentle tact addressed her.

"I cannot tell why I am to speak to you, but it is to you I am sent with an invitation to a Bible-class, and to offer kindly friendship when you need it."

The disdainful glance and sharp retort almost discouraged her.

"Friendship, indeed," she said, curling her lip; then laughing out, she added, "If I do come to your class you'll never forget me."

Much more was said. Elaine managed to learn that she was traveling with a musical company which gave variety entertainments. They parted, one to go home, conscious of having obeyed the Lord's command, and the other to ponder over the curious incident of having heard a voice that lingered about her in its quiet sweetness.

Mary Driver took off her startling hat and sat down in her room in solitude, and before getting a light, or thinking of the tea, she began talking to herself, "It's uncommonly odd that she came and spoke to me, above all people." Then she lapsed into thought; she went back to her childhood, and faintly recalled a mother's kindly arm around her; then a time of misery, with a stern father, who drove all tender feelings from her. Then she saw again the head-long plunge into scenes that looked darker to her since she had seen that bright pure face. A slight shudder passed over her, at which she tried to smile, and turn in thought to the day when her father died and she was quite alone. But she roused herself to make ready for the performance which would make many laugh and herself to forget all such weakness.

Four Sundays went past, and Elaine had prayed for that stranger in the street. On the fifth, as she opened the Bible, she caught sight of the unmistakable hat, with the wearer sitting at the far end of the room. She knew it was not her words, but the Spirit of God through

her, that was touching the hearts of those before her; and yet she sighed, and felt heavy in spirit as she saw Mary Driver get up and dash out of the room during the closing hymn as though she had taken offence at what she had heard. Although Elaine made every effort to find her, or hear something of her, it was all to no purpose.

For five years Elaine worked faithfully and earnestly, and sought the highest good of all in her class. In all, some 200 souls claimed her as teacher and friend. After a long summer of uninterrupted work, the Master called her aside to rest. Unable from weakness to meet her class, she sent messages through her sister, telling them to be sure God had a reason for stopping her in the work. As ever, she pleaded for the stranger who once had come within her reach. Elaine went for change of air to a seaport town, where, after a week's quiet, she regained somewhat of lost energy. She had heard the friends with whom she stayed talking much of some meeting being held for young women, and when feeling herself able to go she gladly made her way to the room. A seat was given her, and she looked around with pleasure to see a large number gathered there. One young person sitting near told her the lady who conducted the meeting had lately come from America, and had told them that her own conversion dated from an address she heard before going across the Atlantic. This information gave interest to the thought of listening to an unknown worker, and Elaine, still weak, closed her eyes and waited for the speaker's arrival. "There she is," her kindly informant said, causing Elaine to start by her quick remark.

The speaker was Mary Driver! the one who had said, "If I do come to your class you'll never forget me." Very touching was the interview after the meeting, and the wonderful story soon told. The words she heard in the class that afternoon years before lodged in her heart. She went abroad with the performing company, was ill, and had to leave them. Lying at death's door, Elaine's words became God's messenger to lead her to repentance, and showed her Jesus as her Saviour. Before she recovered sufficient strength to seek a situation, she had become a saved soul, and resolved to seek others as she had been sought.

"God found me a respectable means of gaining a livelihood, and I did what you did for me: I went out and spoke to just such hardened worldlings as I once was, and have gloried in telling them how Jesus found me. A friend coming home offered me a place, and so I came, and am humbly trying to save young women. I wanted to get to see you soon to pour at your feet my deepest sense of debt and thanks, and now God has crowned my desire by sending you here to rejoice with me."

They knelt in silence; feelings, too strong for words, overpowered them, but God knew, and blessed them both.—*London Christian.*

THE WAY SHE LOOKS



troubles the woman who is delicate, run-down, or overworked. She's hollow-cheeked, dull-eyed, thin, and pale, and it worries her.

Now, the way to look well is to be well. And the way to be well, if you're any such woman, is to faithfully use Doctor Pierce's Favorite Prescription. That is the only medicine that's guaranteed to build up woman's strength and to cure woman's ailments. In every "female complaint," irregularity, or weakness, and in every exhausted condition of the female system—if it ever fails to benefit or cure, you have your money back.

There is only one medicine for Catarrh worthy the name. Dozens are advertised, but only the proprietors of Dr. Sage's Catarrh Remedy says this: "If we can't cure you, we'll pay you—\$500 in cash!"

NO-MAN'S LAND.

It lies in the land of Nowhere, In the realms of the king Has-Been, So distant no feet may go there.

Assailed and free from sin, One saw blue brooklets stilly The shaded woodlands cross, Mingling with cress and lily, And kissed by dew-damp moss. Into the No-land forest, Into the leafy glen, The wrinkled forehead hoarest Shall wend no more again, For it lies in the land of Nowhere In the realms of the king Has-Been. *Daniel L. Dawson, in Lippincott's.*

The Hasty Word.

To think before you speak, is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike!—*Harper's Weekly.*

Awarded Highest Honors—World's Fair.

DR. PRICE'S
Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; Used in Millions of Homes—40 Years the

Counterfeit Coins.

Among the counterfeiters of comparatively modern times the German, Becker, stands preeminent. With incredible skill he engraved dies for upward of 300 types of coins, principally Roman, and as most of these were struck in gold—a metal that does not change in appearance with time—he realized large sums from unwary collectors. Becker was a man of resource and with some sense of humor. How to take off the appearance of newness from the freshly-struck coins was a question of difficult solution. He solved it thus: He had a small box constructed, which he partly filled with iron filings, and screwed to the springs of his carriage, and in that box he placed his newly-struck coins, and then, as he expressed it, "took his old gentlemen a drive" on the road between Frankfort and Offenbach.

The coins came out of the box still fresh, but with the too glaring bloom of youth judiciously toned down. At length the market was overdone with his productions, and Becker, having ceased to counterfeit, now sold complete sets of impressions in lead from his dies to the museums and collectors who had formerly purchased his forgeries, so that there might be no difficulty in identifying what was his handiwork.

Within the last few years numbers of forgeries of extremely rare coins in the British Museum and in private collections have been sold by auction in London. So good is their execution that it seems probable that means have been devised for casting steel dies on plaster casts or of hardening electrotype dies. The manufacture of rare "siege pieces" shows a far lower amount of skill.

When genuine but defaced coins are restruck with new impressions, it is very difficult to discover the fraud. Some genuine ancient coins are surfrappees in this manner—as, for instance, a whole class of Jewish coins which are struck on Roman silver denarii. But when the image and superscription of William III. can be discerned underlying the device on a rare crown piece of Elizabeth, the question of its authenticity is soon solved.

Matabele Ideas of the Spirit World.

Rev. D. Carnegie, who has just published a work entitled "Among the Matabeles," tells in the *Sunday at Home* some interesting facts about their faith and morals. "According to their moral standard, which is low and selfish in the extreme, they believe in right and wrong, in a future state and in rewards and punishments. It is often said by them that there are good and bad white men and good and bad black men. Their language contains many words expressive of right and wrong, good and evil, approval for doing good and punishment for wrong-doing. When a good man

dies, according to their idea of goodness, all his relatives and friends come together and cry for him—that is, bewail his death. Everyone, man woman and child, come out of their huts, stamp up and down their yards, wailing and yelling at the pitch of their voice. It is a heart-rending sight, which once seen can never be forgotten.

THE STATE AFTER DEATH.

After death the spirit enters an ox, a snake, a buffalo, or some other wild animal. Talking with the chief one day on this subject, he said that bad men had their abode in the spirit world right away in the forest in a lonely wilderness, far removed from all people, while those whom they thought good were called back by their wailing and singing relatives at the time of death, to live in and around their former dwelling.

"If a man is kicked or horned by an ox or a wild animal, it is the spirit of one of his relatives who had a grudge against him on earth, and now pays him back for some old score or other. In the royal circle a fixed number of pure black oxen are set apart as retaining the spirits of their ancestors, and on this account they are never slaughtered, the number being replenished when any old ones die."

Mr. Carnegie observes that sacrifices are offered to the spirits of deceased kindred, but for any one to pray to an idol of wood or stone is not known in the land.—*Review of Reviews.*

A FEW days ago the Bank of England presented a return to the House of Commons showing that there notes of theirs to the amount of nearly £10,000 that were issued more than forty years ago, and had never been presented for payment.

THE Protestant denominations in the City of New York have received of public funds during the ten years from 1884 to 1893 \$365,467 34. The appropriations from the Excise Fund for the months of August, 1893, to the Roman Catholic institutions were \$50,889 43; to the Protestants, \$3105 43.

Catarrh Cannot Be Cured

With LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O.

Sold by Druggists, price 75c.

Abell & Priest PHOTOGRAPHERS

131—POST STREET—131

Have the most complete Studio in the State. Their work is unsurpassed in quality. The best Artists are connected with the Gallery.



"SAMANTHA AT THE WORLD'S FAIR"

Josiah Allen's Wife's New Book

60,000 COPIES SOLD IN LESS THAN THREE MONTHS. Over 100 illustrations by C. De Grimm. Everybody sure to want to read it.

YOU CAN MAKE MORE MONEY, and with Less Effort, selling "Samantha" than in Almost Any Other Way.

AGENTS WANTED. Read what is said by one or two: "Eight orders on my way home—about 3 squares." "It goes like hot cakes. Took six orders this morning." "Nineteen names taken to-day." "I started out a little while on Saturday and it is morning have twenty orders." The book sells itself. Every one wants it. Prices, by mail or through agents, Cloth, \$2.50; Half Russia, \$4.00. Handsome prospectus and outfit for agents. Half a million copies sure to be sold. Will sell all this year, and offers an opportunity for good live agents to earn \$50 to \$100 per week. Write at once for terms to agents. FUNK & WAGNALLS COMPANY, Publishers, 19 and 20 Astor Place, New York.

DIED.

WHITEMORE—Laid her weary head to rest, February 11, 1894, Mary A. Stillman, faithful and loving wife of Rev. I. T. Whittemore. FLORENCE, ARIZONA.

CAMPBELL—On the evening of February 16th, at the age of 21 years, James Crouse Campbell, M. D., at the home of his father, Rev. James B. Campbell, pastor of the First Presbyterian Church of Stockton, California.

The piety of this young man was pronounced and fervent from the day of his consecrating himself to Christ, at the age of 12 years, unto the day when he fell asleep. Thus he became more and more a thoughtful and loving helper of his father in conducting meetings for prayer, and as a wise leader among the young people. His beautiful voice in song, his cheerful disposition, his constant seeking of opportunities to do for others, and his manly ambition, made his presence everywhere welcomed. He was loved. An indefatigable student, he graduated from the medical school the youngest, and one of the ripest scholars, of a class of forty-two. He had the fitness and the desire for professional work, but his zeal consumed him, and with Bible and Hamilton's Metaphysics lying by his bedside—pencil-marked through and through—he passed with triumphant faith into the presence of his Lord. At the funeral service, during a terrific storm of rain, the church, fittingly decorated, was filled with sympathizing citizens of Stockton, the pastors of the city sitting in a body with their friend and stricken brother.

One child—a son of 9 years—alone remains to these beloved parents and faithful servants of God; six sleep.

J. M. T.

Daniel Webster's First Law Case.

A little girl's story of Daniel Webster's first law case as told in the *Pansy*.

The first law case which Daniel Webster ever won was when he was a boy at home. His brother Ezekiel had caught a woodchuck, and wanted to keep it as a pet; but Daniel thought it ought to be freed. The boys argued about it for some time, and at last Daniel proposed that they have a law suit. He would argue for the prisoner's freedom, and his brother might argue against it, and their father should be the judge. I do not know whether they had a jury or not, because my sister has told me the story, and she can't remember about that, and we cannot get a book of Webster's life to look it up. Any way, Ezekiel made his speech; he told all the reasons he could think of why the woodchuck ought to be imprisoned—about his eating the clover, and all that—and his father said: "That is very well done, Ezekiel; you have given some very good reasons for keeping him. Now, Daniel, it is your turn." At least he said something like that; sister couldn't remember the exact words, but she says I have told it pretty near as she remembers it.

Then Daniel began, and he talked so splendidly about how cruel it was to make a prisoner of an innocent little creature that God has made to be free, that before he got near through his father started up from his chair and called out: "Zeke, Zeke, let that woodchuck go!"

I think it a real interesting story, and shows what kind of a man Daniel Webster was going to be. I have written this in my own words, and sister says it is fair to call it mine.—Harriet I. Donaldson.

Dr. Bull's Cough Syrup has always been kept up to the standard. It is the same it was forty years ago, the best sold.

DON'T

Find fault with the cook if the pastry does not exactly suit you. Nor with your wife either—perhaps she is not to

BLAME

It may be the lard she is using for shortening. Lard is indigestible you know. But if you would always have

YOUR

Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening, "COTTOLINE," for your

WIFE

SOLD BY ALL GROCERS. REFUSE ALL SUBSTITUTES.

Made only by N. K. FAIRBANK & CO., ST. LOUIS and CHICAGO, NEW YORK, BOSTON.

Send three cents in stamps to N. K. Fairbank & Co., Chicago, for handsome Cottolene Cook Book, containing six hundred recipes, prepared by nine eminent authorities on cooking.

A New England town once made the offer of a beautiful clock to any citizen who through the year could show that he had constantly minded his own business. The year passed by and toward its close a young man appeared before the proper authorities presenting himself as a candidate for the honor. After some examination the official expressed his interest and the thought that he might be successful, but desired a little time. The next day the applicant returned, was met cordially and informed that his chances were excellent. There had, however, so he was told, been another man who came very near securing the honor but had failed for just one reason. What was it he did? "Ah, young man, the clock remains with us. That was none of your business."

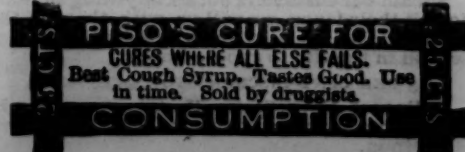
THE Chautauqua salute, waving a white handkerchief, was first given at the request of Chancellor Vincent, as a greeting to a deaf-mute.

For all derangements of the throat and lungs, Ayer's Cherry Pectoral is the speediest and most reliable remedy. Even in the advanced stages of Consumption, this wonderful preparation affords great relief, checks coughing and induces sleep.

Elderly people remember their spring bitters with a shudder. The present generation have much to be thankful for, not the least of their blessings being such a pleasant and thoroughly effective spring medicine as Ayer's Sarsaparilla. It is a health-restorer and health-maintainer.

To make the hair grow a natural color, prevent baldness and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

Don't become constipated. Take BEECHAM'S PILLS.



WHEELER & WILSON'S No. 9 NEW HIGH-ARM

THE
ONLY PERFECT
SEWING MECHANISM
FOR
FAMILY USE.

Exposition Universelle, PARIS 1889

THE HIGHEST POSSIBLE PREMIUM,

The Only Grand Prize
for Sewing Machines

WAS AWARDED TO

Wheeler & Wilson Mfg. Co.

AND THE

CROSS OF THE LEGION OF HONOR

Was Conferred upon

NATHANIEL WHEELER
The President of the Company.

Pacific Coast Agency:

1368 MARKET ST. - SAN FRANCISCO

— AND —

1003 WASHINGTON ST. - OAKLAND

HATCH CHICKENS BY STEAM
With the Improved Excelsior Incubator.
Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other hatcher. Lowest priced first-class hatcher made.
Circulars free. Send for Illustrations.
GEO. H. STAHL, Quincy, Ill.

LADY DENTIST

Dr. Frances C. Treadwell

Formerly of Philadelphia,

1054 Market Street, San Francisco,
Opp. New City Hall and 8th St., rooms 13 and 14.

Dr. Treadwell is the pioneer Lady in Dentistry and is thoroughly skilled in all its various branches, restoring natural expression to the mouth in plate work. Extracting made easy by anesthetics.

Gentlemen receive the same attention as ladies and children.

Examination free. Office hours from 9 A. M. to 4 P. M.

To the Readers of "The Occident":

If you are contemplating a trip to the East, remember that the

UNION PACIFIC ROAD

is the only line running Pullman Sleepers from San Francisco to Chicago without change, and Dining Cars the entire distance. All passengers are allowed a trip to SALT LAKE CITY and DENVER free.

EVERY TUESDAY AND THURSDAY

They have one of their Tourist Excursions from here personally conducted. These excursions are becoming popular.

For tickets and Sleeping Car accommodations call at the General Office, No. 1 Montgomery street, San Francisco.

D. W. HITCHCOCK, General Agent.

Salutations.

Among the ancient Israelites, intimate acquaintances kissed one another's hand, head and shoulder on parting. In many German countries it is customary to kiss a lady's hand, but in Italy this custom is confined to intimate friends. Russian ladies reciprocate the hand-kiss of a gentleman to whom they may show a certain degree of partiality by kissing him on the forehead.

In Germany, the usual verbal greeting is "Good morning!" In modern German society, the older expression, "Gott befohlen." [French, "Adieu!"], used at leave-taking, has been changed to "Empfehle mich" ["I commend myself to your good wishes"]. In the mining districts you are saluted with "Gluckauf!" ["Safe return to bank"].

A Russian throws himself on the ground at his master's feet, clasps his knees and kisses them. A Pole bows down to the ground or kisses his master's shoulder. A Bohemian kisses the lower hem of the garment worn by his superior. At meeting, a Russian says: "Sdravstvuyte!" [French, "Au revoir!"]; when separating for a lengthened period, "Proshchaitye!" ["Pardon!"—i.e., for leaving you so soon.]

An Englishman salutes his friends with "How do you do?" "Good-bye!" "Farewell!" Similarly the Dutchman, "Vaar wel!" and the Swede, "Farväl!" A Frenchman says, "Bonjour!" "Au plaisir!" [i.e., *De vous revoir*]. An Italian, "Buon giorno!" "Addio!"

The Hindoos in Bengal touch their foreheads with their right hands and bend their heads forward. In Ceylon, a man will prostrate himself on the ground before his superiors, incessantly repeating the names and titles of the latter. Among the Mongols, most styles of salutation bear the impress of a servile disposition. In China, if two persons on horseback happen to meet, the inferior dismounts and stands waiting for the other to pass. In Japan, a man of low degree must take off his sandals in the presence of his superior, thrust his right hand into the left sleeve, let his arms glide slowly down to his knees and walk past the other with measured tread.—*Ledger*.

The Blacksmith's Clock.

When Coleridge was staying among the Quantox hills, he was fond of riding over to Taunton whenever he could find a sober steed. One day on a familiar route, his horse cast a shoe, and he stopped at a village to have it replaced.

"What time is it?" he asked the smith, chiefly with desire of making conversation.

"I'll tell 'ee present, sir," said the man. Then he lifted a hind foot at the horse, looked at it attentively, and added, "Half-past eleven."

"How do you know?" asked Coleridge. "Do 'ee think as I've shod horses all my life, and don't know by sign what o'clock it is?"

The poet went away puzzled, but he returned that evening and offered the blacksmith a shilling to show how he could tell the time by a horse's hoof.

"Just you get off your horse, sir," said the smith, a twinkle in his eye. "Now, do 'ee stoop down and look through the hole in yon pollard ash, and you'll see the church clock."—*Ex.*

A ROMAN CATHOLIC congregation at Oberelsbach, Bavaria, has embraced the Protestant faith, because they would have nothing to do with a Capuchin mission which was forced upon them.

THE Metropolitan Tabernacle in London (Mr. Spurgeon's) is still by far the largest Baptist church in Great Britain, with 5172 members, a decrease of 149.

☞ Pocket the Profits

YOURSELF

Buy all Home Supplies

DIRECT

FROM—

Smith's Cash Store,

416-418 Front Street,
San Francisco

PRODUCERS' AGENT.

☞ Ask for Price List.

John Henderson Jr.

DEALER IN ALL KINDS OF

❖ COAL ❖

By the Ton or Carload.

NOS. 224-226 EDDY STREET,

Between Taylor and Jones Streets.

Telephone 3534.

Country Orders Solicited.

No Branch Office or Yard.

OPENING OF THE OWL STATIONERY Company; new store, new stock, new prices. Blank books, stationery and printing, for home and office use, at cut rates. We have the bargains and want your patronage. We can and will save you money. OWL STATIONERY COMPANY (Incorporated), 406 Montgomery street, near California, San Francisco.

A. M'KINNON.

D. C. BROWN.

Brown & McKinnon,

Merchant * Tailors

1018 BROADWAY,

OAKLAND, - - - - CALIF.

N. W. LEITCH.

F. SANFORD.

LEITCH & SANFORD,

Undertakers and Embalmers

Calls Promptly Attended, Day or Night.

866 Broadway, cor. Eighth,

Telephone 240.

OAKLAND, CAL.

N. W. WINTON

Agent for the Purchase, Sale and Care

— OF —

City and Country Real Estate

Notary Public and Commissioner.

CENTRAL BANK BLDG., OAKLAND, CAL.

ROOMS 212 AND 213.

Dr. E. L. DOW,

DENTIST

ROOMS 3, 4, 5 AND 6,

Central Bank Bldg., cor. 14th & Broadway
OAKLAND, CAL.

It Stands at the Head

SO SAY THE JUDGES

At the World's Fair

Received Highest
Award

DOMESTIC
THE LIGHT RUNNING
DOMESTIC

For Superiority
as a

Family Sewing Machine and Excellence.

☞ Do not fail to see the "DOMESTIC" before buying a Sewing Machine.

Machines shipped to any town on the Pacific Coast. If not satisfactory, money paid will be refunded.

J. W. EVANS, AGENT, 29 POST ST., SAN FRANCISCO.

Prompt People.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish up squarely; then to the next thing without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: "Take hold of the very one that comes to hand, and you will find the rest will all fall into file, and follow after, like a company of well drilled sol-

diers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into a line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was his reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now!—*The Lutheran*.

DURING the last fiscal year there arrived at our ports 440,793 immigrants. Of these, 1,063 were not permitted to land under the limitations of the law, and 557 were returned to the countries whence they came by reason of their having become public charges. The total arrivals were 141,034 less than for the previous year.

In an article on Diphtheria, a physician urges the importance of teaching children to gargle at an early age, and mentions the fact that during an epidemic of the disease in his city, he taught his baby-girl, only a little more than two years old, to gargle as well as her nine-year old brother, and kept up the practice three times a day throughout the period of risk of infection. Few, except physicians and nurses, realize the obstacles which obstinate and spoiled children make of themselves in cases of illness, and the helpless mother, who stands by with her despairing "He won't take, and I cannot make him," adds to the hopelessness of the situation. A child who is old enough to understand what is said to him is not too young to learn that he must do his part in his own cure.

GALLUP: "Do you think I can safely trust a business secret to Banks?"

Higbee: "I should say so. I lent him \$5 nearly a year ago, and he has never breathed a word about it since."—*Tit Bits*.

Who are the most famous writers and artists of both continents? THE COSMOPOLITAN MAGAZINE is endeavoring to answer this inquiry by printing a list from month to month—in its contents pages. This magazine claims that notwithstanding its extraordinary reduction in price, it is bringing the most famous writers and artists of Europe and America to interest its readers, and in proof of this claim, submits the following list of contributors for the five months ending with February: Valdes, Howells, Paul Heyse, Francisque Sarcey, Robert Grant, John J. Ingalls, Lyman Abbott, Frederick Masson, Agnes Repplier, J. G. Whittier (posthumous), Walter Besant, Mark Twain, St. George Mivart, Paul Bourget, Louise Chandler Moulton, Flammarion, Tissandier, F. Dempster Sherman, Adam Badeau, Capt. King, Arthur Sherburne Hardy, Georg Ebers, De Maupassant, Sir Edwin Arnold, Spielhagen, Andrew Lang, Bethelot, H. H. Boyesen, Hopkinson Smith, Lyman J. Gage, David C. Gilman, Franz von Lenbach, Thomas A. Janvier. And for artists who have illustrated during the same time: Vierge, Reinhardt, Marold, F. D. Small, Dan Beard, Jose Cabrinety, Oliver Herford, Remington, Hamilton Gibson, Otto Bacher, H. S. Mowbray, Otto Guillonnet, F. G. Attwood, Hopkinson Smith, Geo. W. Edwards, Paul de Longpre, Habert-Dys, F. H. Schell. How this is done for \$1.50 a year, the editors of The Cosmopolitan alone know.

We heard a mechanic say that he would not be without Salvation Oil. It kills pain.

THE RENTON

No. 712 SUTTER STREET,
San Francisco, Cal.



A First-Class Family Hotel

Centrally located. Sutter-street Cable Cars from the ferry pass the door.
Table supplied with the best the market affords. Rates—\$1.50 to \$2.50 per day.
MRS. H. A. KEELER.

Disappointing Others.

We often speak of our disappointment, but I think the keenest disappointment is to be a disappointment to others. I had such an experience some time ago, and many of the readers of this *Journal* were among the disappointed. I was to have gone to St. Louis, and after all the trouble so many took to get me there, and all was arranged, I had to send word that I could not go. I shall never forget the conflict I had to become reconciled, and not until the words entered my mind, "All things work together for good to them that love God," was I calmed, and willing that they should receive "good" through their disappointment. Now, I have told you this because I believe it is a key (all experiences are keys) to many sore hearts.

There are women who are "Shut In's," and the hardest part of the cross they bear is not that they are shut in, but that it is such a disappointment to those they love—to the one they love, maybe. Other wives can be a joy to their husbands, and go with them where they wish to go, but they must disappoint. Now for any of you who feel that from any cause you are a disappointment, I could wish that the same words might enter your hearts. If your husband, if your children love God, then all things will work for their good, and that takes in all that you shrink from, all that makes it hard to say, "Thy will be done." I think we are so anxious for the happiness of our loved ones that we are not apt to realize that "sorrow is joy in the making," that by the sadness of the countenance the heart is made better.

I remember a disappointment of a little one near to me. I think the disappointments of childhood are most keen. She was to have gone to a garden-party, and in the morning she stood by the window to see if the rain would not stop, but by the afternoon it became only worse! At last, when all hope of going to the party was over, she curled her lips, and giving one more look at the leaden sky said, "I should think the Creator could do better than this." Ah, the Creator was sending His rain on the thirsty ground—and doing His best. I love to think the Creator will some day stand justified for all the disappointments He has permitted.

Will you not believe now where you cannot see? Will you not say,

"Ill that He blesses is our good,
And unblessed good is ill;
And all is right that seems most wrong,
If it be His sweet will."

Believe this and peace is yours!—*Ladies' Home Journal*.

BOOK REVIEWS.

Edward Bok's successful article in the January "Cosmopolitan" on "The Young Man in Business" has been reprinted in a tasteful and handy booklet form at 10 cents by The Curtis Publishing Company, of Philadelphia. To this reprint Mr. Bok has added some 14 pages of editorial matter answering "Three Uncertain Young Men."

It is probably when he "blows it in" that a man flings his money to the winds.



Trumbull & Beebe,

Growers, Importers and Dealers in

SEEDS, TREES and PLANTS

419 and 421 Sansome St.

Between Clay and Commercial,

SAN FRANCISCO.

Catalogue on application.

T. DAVIS.

H. S. BRIDGE.

H. S. Bridge & Co. MERCHANT TAILORS,

622 Market Street, - San Francisco, Cal.

(Up Stairs, opposite Palace Hotel)

MANY NOVELTIES in Imported Wear.

Shirts to Order a Specialty.

Church Organs

\$100
TO
\$5000



Write for Catalogue.

BYRON + MAUZY

308, 310, 312 and 314 Post St.

* PIPE ORGANS *

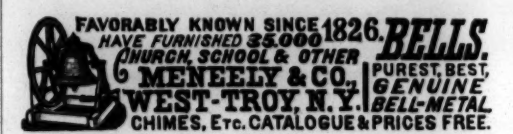
When in need of a first-class Pipe Organ, warranted fully equal to the best Eastern manufacture, or repairing and tuning done, call on or write for testimonials and prices to GEO. N. ANDREWS, Pipe Organ Manufacturer No. 620 Sixteenth street, Oakland, Cal.
* Estimates Cheerfully Furnished.

Zellerbach & Sons

Importers and Dealers in
All Kinds of

* PAPER

Nos. 419 AND 421 CLAY STREET,
SAN FRANCISCO.



FAVORABLY KNOWN SINCE 1826. BELLS.
HAVE FURNISHED \$5,000
CHURCH, SCHOOL & OTHER
G. MENEELY & CO. (PUREST, BEST, GENUINE)
WEST-TROY, N.Y. BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

OCCIDENTAL HOTEL

SAN FRANCISCO.

W. B. HOOPER, - - Lessee.

A Quiet Home for Families.

San Francisco Presbyterian Book Depository

Westminster Lesson Helps. Hereafter a full supply of the Boards' Publications will be kept in stock, so that no delay will occur in filling orders. Address all communications to

GEORGE WALKER MANAGER,

American Tract Society,

REPRESENTING

Presbyterian Board of Publication and Sunday School Work.

Announcement

The Presbyterian Board of Publication and Sabbath School Work hereby announces that the American Tract Society (Mr. George Walker, Manager, 735 Market street, San Francisco,) has been appointed its representative for the sale of its books and periodicals in California and Nevada, in place of George C. McConnell. All subscriptions will be promptly filled by Mr. Walker, to whom remittances and subscriptions should be sent.

Dated Nov. 9, 1893. JOHN H. SCRIBNER, Business Superintendent
Presbyterian Board of Publication and Sunday School Work.

Headquarters

Religious

Literature

International

Teachers'

Bibles

Sunday

School

Supplies

Reward Cards

and Tickets

AMERICAN TRACT SOCIETY

NO. 735 MARKET STREET.

Charles Adams,

Fit and Workman-
ship Guaranteed.
Prices Moderate.

Merchant Tailor

1384 Market Street,
opp. Central Park,
San Francisco, Cal.



Mills College and Seminary

The oldest Protestant School for Girls on the Pacific Coast. Gives Diplomas and Confers Degrees. Collegiate, Seminary and Preparatory Courses. Rare opportunities offered in Music. One hour's ride from San Francisco. Write for Catalogue to Mrs. C. T. MILLS, President, Mills College Post Office, Alameda County, Cal.

Next Term Begins.....January 10th, 1894

Occidental College

Offers superior advantages for both sexes. Moral tone and standard of scholarship exceptionally high.

A Full Corps of Skilled Instructors.

Commodious and well-furnished building. Excellent sanitary conditions; healthful and slightly location. Terms for Board and Tuition reasonable.

Next Term Begins Tuesday, April 3d, 1894.

Address :
President J. M. McPHERRON,
Station B, Los Angeles, Cal.



San Francisco Theological Seminary

San Anselmo, Marin Co., Cal.

Address all communications to
R. J. TRUMBULL, Business Manager,
10 CALIFORNIA ST., SAN FRANCISCO.

Van Ness Young Ladies' Seminary

1222 PINE ST., SAN FRANCISCO.

A first-class private school, under the ownership and direction of DR. S. H. WILLEY, aided by a corps of twelve experienced teachers. Numbers limited; home care; music a specialty; instructions the choicest. Send for circulars.
NEXT TERM BEGINS JAN. 3, 1894.

Mount Tamalpais

MILITARY

ACADEMY

SAN RAFAEL, CAL.

THOROUGH AND EFFICIENT
IN EVERY DEPARTMENT.

ACCREDITED • AT • STATE • UNIVERSITY

ARTHUR CROSBY, A. M.
HEAD MASTER.

Aydelotte's Business College

Y. M. C. A. BUILDING, OAKLAND, CAL.



A THOROUGH COMMERCIAL and English Training School for both sexes. Occupies two floors in this handsome building. Fine Rooms; Thorough Course; Complete Equipment; Skilled Instructors. Four Departments:

Commercial, Short Hand,
Telegraphy and English.

Oakland is a beautiful city of homes and schools, and is free from Metropolitan vices. SCHOOL THE ENTIRE YEAR.

Address,

J. H. AYDELLOTTE, Proprietor and Manager,
OAKLAND, CAL.

One Year.....\$100
Six Months.. 60

HEALD'S Business College

THE POPULAR SCHOOL OF THE PACIFIC COAST
18—REGULAR TEACHERS—18

232—Graduates Placed in Positions During Last Year—232

Shorthand and Typewriting a Specialty

For Catalogues and Circulars address:

Heald's Business College, 24 Post Street, San Francisco.

IRVING INSTITUTE



A Select Boarding and Day School
FOR YOUNG LADIES.

Seventeenth year. Eighteen Professors and Teachers. Every home comfort and care. Private assistance to rapid and thorough advancement. Full Academic Course. Ancient and Modern Languages. Vocal and Instrumental Music, Drawing and Painting.

For Illustrated Catalogue address:

Rev. ED. B. CHURCH, A. M., - Principal,
1036 VALENCIA ST., SAN FRANCISCO.

PACIFIC Business College, 320 POST ST. SAN FRANCISCO.

Life Scholarship, \$75. Complete Business Course. Time unlimited. T. A. ROBINSON, M. A., Pres.

— THE —

Pacific * Coast * Pulpit

Edited by REV. D. HANSON IRWIN, with an introduction by Rev. Dr. Mackenzie. Revell & Co.: price \$2 00. This is a handsome volume of 247 pages, with excellent half-tone portraits. Address Business Manager OCCIDENT.

World's Parliament Religions

By DR. JOHN HENRY BARROWS, in two volumes of 800 pages each, 230 illustrations. Silk Cloth Binding, \$6.00; American Morocco, \$9.00; Full Turkey Morocco Gilt, \$12.00. "All other publications are unauthorized, unofficial, inaccurate, incomplete and misleading, H. H. Higgenbotham." Agents wanted in every town.

THE KING PUBLISHING CO., 132 MARKET ST. SAN FRANCISCO, CAL.
Sole Agents for Pacific Coast

Books

RELIGIOUS, DEVOTIONAL, JUVENILE AND MISCELLANEOUS

A Large Assortment of Booklets suitable for class presents, etc.

Stationery

FOR SOCIAL AND BUSINESS PURPOSES

C. BEACH

107 Montgomery Street, - San Francisco, Cal.

CALIFORNIA UNDERTAKING CO.

Funeral Directors and Embalmers.
W. P. ARCHIBALD, Manager.
123 Stockton Street, corner Geary, San Francisco.
TELEPHONE 971.
Fine Private Parlors and everything first-class in every respect, at reasonable rates.

Own Your Own Home! ONLY \$60 PER LOT.

\$2 down and \$1 per week buys a beautiful lot 25x125, east of CHICAGO HEIGHTS, the great manufacturing suburb of Chicago. Sixteen factories, streets paved, stone sidewalks, beautiful shade trees, schools, churches, etc.; no such bargain was ever offered in CHICAGO REALTY. No doubt but these lots will treble in one year. These lots are on the Belt Line, where there are factories now in operation employing 50,000 people; adjoins what is destined to be one of the largest MANUFACTURING CITIES in the world. No filling or grading; all lots ready for building at once. No expense for sidewalks, street paving, or any special assessments of any kind to purchaser.

After payments have been completed on lot, will build house thereon, which can be paid for in monthly payments. If the PAST is a guide to the FUTURE as business men believe, then a few of these lots purchased now, would give you an independent fortune for your old age. For descriptive circular send 2-cent stamp.

DeForest Land and Improvement Company,
Unity Building, Chicago.

CALIFORNIA Bible * Society

REMOVED TO
1037 • MARKET • STREET.

Send all orders for Bibles, Testaments, Grants, etc., to

Rev. JOHN THOMPSON, D. D.,
1350 FRANKLIN ST., OAKLAND, CAL.

Fred Wilson



Merchant Tailor

A FULL LINE OF

Foreign and Domestic Goods

15 Per Cent Discount to Clergymen.

No. 610 MONTGOMERY ST.

N. E. cor. Merchant Street.

SAN FRANCISCO, CALIFORNIA.

Aggregate Indemnity, - \$60,000,000 00

CONNECTICUTFire Insurance Company of Hartford.
Established 1850.**QUEEN**

Insurance Company of America (N. Y.)

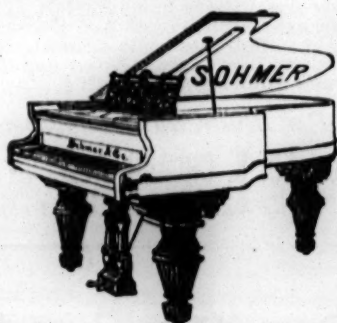
ROYAL EXCHANGE ASSURANCEOf London, - - - England.
Established by Royal Charter, 1720.

Losses Paid, over.....\$175,000,000 00

PACIFIC COAST BRANCH OFFICES:

N. W. Corner Montgomery and California Streets,
SAN FRANCISCO.

ROBERT DICKSON, - - - MANAGER.

Sohmer & Co. ***Newby & Evans** *P
I
A
N
O
S**BYRON • MAUZY**

308-314 Post St., San Francisco.

CHAS. S. EATON**DEALER IN PIANOS**General Agents for
Hazelton Bros. and
Brown & Simpson
PIANOSPIANOS
TO
RENTSheet Music
and All Kinds of
MUSICAL
MERCHANDISE

No. 735 Market Street, - - San Francisco, Cal.

LOW
PRICESEASY
TERMS**KOHLER & CHASE**

28 and 30 O'Farrell St.

PIPE ORGAN FOR SALE AT A BARGAIN. Two Manuals, twenty Stops. Apply to KOHLER & CHASE.**WHEN YOU TRAVEL**

TAKE THE

**Southern California Railway
SANTA FE ROUTE.**

It reaches all points of interest in Southern California.

It runs two daily overland trains through to Chicago, over its own line, every day in the year.

Its trains carry Pullman Palace and Tourist Sleeping Cars, and make from twelve to twenty-four hours quicker time to Chicago and all points East.

It gives the best accommodations at the lowest rates.

THE SANTA FE ROUTE EXCURSIONS leave California every Wednesday and run through to Boston, in Pullman Tourist Sleeping Cars, in charge of special agents. These cars are furnished complete with carpets, curtains and bedding.

For tickets, maps, berths and general information, apply to any agent, or to

K. H. WADE, H. G. THOMPSON,
General Manager. Gen. Pass. Agent.

H. K. GREGORY, Assistant G. P. A., Los Angeles.

\$1.50 RAZOROn receipt of one dollar and fifty cents, we will send one of our celebrated Hollow-ground Razors, by mail, postage paid, to any address, at our risk, on receipt of \$1.50. These Razors are of the best quality, and hold a keen-cutting edge. Illustrated Priced Catalogue of Cutlery free to any address. G. F. Barnes & Bro., Jewelers, 648 W. Main St., Louisville, Ky.
THIS FIRM IS RELIABLE. - Publishers OCCIDENT

AN IDEAL FAMILY MEDICINE

For Indigestion, Biliousness, Headache, Constipation, Bad Complexion, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

RIPANS TABLETS

act gently yet promptly. Perfect digestion follows their use. May be obtained by application to nearest druggist.


Keeley TREATMENTCures Guaranteed
Of Drunkenness, Morphine, Opium, Cocaine and Tobacco Habits.OVER 150,000 PATIENTS CURED.
IN USE FOR MORE THAN 15 YEARS.
INDORSED BY THE U.S. GOVERNMENT.

The Keeley Treatment is No Experiment—All Others Are.

For terms, pamphlets, etc., address
KEELEY INSTITUTE, Los Gatos, Cal.

O. N. RAMSAY, Manager.

Or PEER TIFFANY, Agent, room 13 Academy of Sciences building, San Francisco, Cal. Telephone No. 5678.

FAT PEOPLE

PARK OBESITY PILLS will reduce your weight PERMANENTLY 12 to 15 pounds a month. NO STARVING sickness or injury; NO PUBLICITY. They build up the health and beautify the complexion, leaving NO WRINKLES or flabbiness. STOUT ABDOMENS and difficult breathing surely relieved. NO EXPERIMENT but a scientific and positive relief, adopted only after years of experience. All orders supplied direct from our office. Price \$2.00 per package, or three packages for \$5.00, by mail, postpaid. Testimonials and particulars (sealed) 2 cents.

All Correspondence Strictly Confidential
PARK REMEDY CO., Boston, Mass.**M. J. SLATTERY,**Copperplate Engraving
and PrintingWedding Invitations and Announcements
Correctly Engraved.

723 Market Street, S. F.

FOR THE TRADE. 5th Floor, Bancroft Bldg.

Largest Company in America.

None Better in the World.

INCORPORATED A. D. 1819.

AETNA INSURANCE COMPANY

OF HARTFORD

CASH ASSETS.....\$10,915,829 63
LOSSES PAID..... 70,233,000 00

PACIFIC BRANCH:

No. 614 California Street, - - SAN FRANCISCO

F. E. POPE, GEO. C. BOARDMAN,
Asst. Gen. Agent. General Agent.**N. GRAY & CO.
UNDERTAKERS**641 Sacramento St., cor. Webb.
SAN FRANCISCO.

Established in 1850.

Mutual • Benefit • Life • Insurance • Co.

The Best and Cheapest Life Insurance can be had in the above Company

BY APPLICATION TO—

415 Montgomery St. - { JAMES B. ROBERTS } - SAN FRANCISCO

SHIP

Your Grain, Potatoes, Butter, Cheese, Eggs, Live Poultry, Dressed Turkeys, Flour, Wool, Beans, Honey, Broom Corn, Hides, Green and Dried Fruits, to

W. C. PRICE & CO.

Commission Merchants,

427-429 FRONT STREET, SAN FRANCISCO, CAL.

Correspondence and Consignments Solicited.

Commission for Handling Car Lots, two and one-half per cent; Small Lots, five per cent

GOLDEN GATE UNDERTAKING CO.Funeral Directors and Embalmers,
2429 Mission St., near 21st, San Francisco.
G. W. KELLER, H. E. SNOOK,
Manager. Asst. Manager.
Telephone No. 6102.**ALL THE WORLD
USES THE****Remington
Standard
Typewriter**

Sterling Excellence commends it to the workers of every Nation.

America, Europe, Asia, Africa and Australia use the Remington extensively.

Perfectly simple, entirely durable, easily operated, and the product of patient in genuity, long experience and untiring enterprise.

The Public look to the Remington Typewriter for the latest and most practical improvements. It has always furnished them and will continue to do so.

G. G. WICKSON & CO.3 and 5 Front St. . . . San Francisco
221 S. Broadway . . . Los Angeles
141 Front St. . . . Portland, Or.